

THE

Baptist Magazine.

FEBRUARY, 1821.

WORLDLY ANXIETY

PRODUCTIVE OF

RELIGIOUS DISTRACTION;

Sketch of a Sermon on 1 Cor. vii. 29—31.

THE apostle is here cautioning the Corinthians against worldly anxiety. The 35th verse is the key which unlocks his design in urging the advice with which this chapter abounds. It is as if he had said, "Christians, that is a snare to you, whatever it may be, which so occupies your thoughts and your anxieties, that you cannot serve the Lord without distraction. To engage in his service, whether in reading his holy word, or in attending to secret, or family, or public worship, with a divided and distracted mind, is neither comely in itself, nor for your profit. You cannot justify it, that when you are in the house of God, instead of thinking upon his loving-kindness in the midst of his temple, you should be thinking upon some person or favourite object, that absorbs all your affections. But if our hearts condemn us, God is greater than our hearts, and knoweth all things."

To check these contrivances about worldly connexions and pursuits, which relate merely to the present life, and to events pertaining to the earth, the apos-

tle proposes one principle, short, but weighty; trite, but convincing; laconic, but grave;—"Brethren, the time is short."

Marriage occasions great anxiety and employment for the mind. The unmarried are anxious to enter into that endearing relation; and there is no impropriety in the desire,—only let it be "in the Lord." The married are anxious to promote each other's happiness; and all married persons should consider themselves bound to do this, even at the expense of their own individual inclinations; but let them not forget that the time is short—and let this regulate their anxieties and enjoyments.

The *afflictions* of life are another source of anxiety. Rachel mourned for her infants; Eli and David for their sons; Jacob for his Rachel; and Mary and Martha for their brother Lazarus. We do not blame you for weeping; for Jesus wept. But let not grief occupy all your thoughts, and consume all your hours and days.—"The time is short."

The *prosperities* of life may have a similar effect in distract-

ing the mind, and in drawing it off from God. You "rejoice," for you have gained the object of your affections, and have entered the married state. You have done well; marriage is honourable in all; but rejoice with trembling. There is probably a canker-worm, though unseen, at the root of your comforts, and a blasting wind may soon destroy the flower of the field. You "rejoice;" for God has heard your prayers, and has delivered you from the pinching straits of adversity, and you are now placed in easy circumstances. But remember, the wheel is still going round. Do not let these pleasant feelings engross all your thoughts, and draw them off from God. You "rejoice;" *your children are about you; your root is spread out by the waters, and the dew lies all night upon your branch;* the blessing of the Almighty is with you; *you wash your feet in butter, and the rock pours you out rivers of oil.* Job xxix. 5, 6, 19. It is well you should be thankful: but take heed lest even these things draw off your heart from God, distract you in his worship, and render you unfit for his service. "The time is short."

Buying and selling are other engagements which are necessary to the well-being of society, and to the providing of things honest in the sight of all men. But take heed lest these engross all your attention. It is not necessary that the buying of articles of provision or of dress should so occupy your thoughts, that you cannot serve God without distraction. It will require thought and care to buy a house, or an estate; and to buy articles for your trades, on the profits of which your families depend. But surely you should not be so anxious; so so-

licitous; so delighted when you buy cheap, and so vexed when you have purchased a bad article; so constantly employed in calculating how many shillings profit will produce so many hundred pounds upon the whole, and then how much per annum you will get for your savings, and where you shall place them to the best advantage. Alas! alas! were men only born to count pounds, shillings, and pence; and not rather to *number their days, that they might apply their hearts unto wisdom?* Psalm xc. 12.

"And they that use this world, as not abusing it; for the fashion of this world passeth away." The apostle, addressing Christians, takes it for granted that they would not *abuse* the things of the world; that they would not through covetousness hoard them, nor in prosperity extravagantly waste them in eating or drinking, in dress, in furniture, in unnecessary journeys, &c.

But even they who *use the world as not abusing it* had need take heed lest their minds be too much exercised, and too much employed about it. There are *some* of you who have not much to use; and what you get, you use well. You are industrious, and support yourselves by your labour. You are honest, and therefore contract no debts which you have not the prospect of paying. Take care lest your honest anxiety to render to all their dues, become a sinful anxiety, which shall lead you to forget or distrust the providence of God; and thus your hearts be *overcharged with the cares of this life*, Luke xxi. 34. There are *others* of you that have an abundance of the world to use, so that (like Solomon) you *withhold not your heart from any joy*,

Eccles. ii. 10. Take heed lest from this, your spirit degenerate into carnal use. There is a danger of your forgetting your constant dependence, and of your saying, "Who is the Lord?" and that thus your hearts should be unfitted for the work of God. Again: there are those who are *poor*, and have scarcely any thing of the world to use. You have scarcely meals; you are poorly fed, and meanly clad. Your situation requires you to exercise daily care, lest you should be tempted to use unlawful means to provide for your own wants; lest, being poor, you should steal, and take the name of God in vain, by telling falsehoods in the name of the Lord. Prov. xxx. 9. Zech. xiii. 9. You are in danger lest a murmuring, complaining, discontented, and envious spirit eat up all your thoughts, and prevent you from serving God without distraction. But remember, "the time is short." All these things will soon be over. You were born for higher employments; you are capable of nobler enjoyments; you are destined for eternity. Every thing worldly, or that can be enjoyed in the present world, if trusted to for happiness, will prove vanity and vexation of spirit. Seek first the kingdom of God, and then you may enjoy every thing else. Hear the conclusion of the whole matter. *Fear God, and keep his commandments; for this is the whole happiness of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,* Eccles. xii. 13, 14.

But I proceed to illustrate the PRINCIPLE by which these sentiments are enforced. "Brethren, the time is short; it re-

maineth that both they that have wives be as though they had none, &c." The time is short which is allotted, 1. For our existence in the present life. 2. Which is capable of being improved for spiritual purposes. 3. The time which *remains* is short: to many of us at least; perhaps to all. And I purpose to conclude, by mentioning some of the most important *objects* to which we are called to consecrate the time we may have yet to spend.

1. There was a period when human life was counted by hundreds of years. See Gen. xi. But now it is reckoned by scores, Ps. xc. 10; and is reduced to a handbreadth, Ps. xxxix. 5. It is less than a twelfth part of that of the antediluvians. How few reach the period of 80!

2. The hours which we are under the necessity of consuming in sleep occupy a third part of our time, during which we are stretched in a species of tomb, and undergo as it were an anticipated death. Add to these the hours spent in dressing and undressing, and in other occupations equally insipid and unimportant; and then how short will the time appear, when the mind is completely at liberty to think of spiritual subjects, or to engage in useful employments! Shall we not be constrained to acknowledge, that the man who has lived sixty years, has not lived twenty years complete? Although he has in truth spent sixty years in the world, forty of them have passed away in listlessness and inaction. Let us ask seriously the questions, "What proportion of our time has been given to God? What proportion of it has been given to the world?" Ah, my friends, the proportion that has been given to God is so short as

to be almost imperceptible, compared with the years which have been engrossed by the world.

3. That which remains. Our times are in the hand of God, Ps. xxxi. 15; he has appointed our bounds, Job xiv. 5; he alone can make an accurate estimation. And as he alone has fixed the term of our life, he alone is capable of knowing it. It is not absolutely impossible, however, to ascertain what shall be the probable remaining years of those who are now hearing me. Let me suppose 900 persons. I will divide them into six classes :

1. from 10 to 20	-	265
2. — 20 — 30	-	220
3. — 30 — 40	-	173
4. — 40 — 50	-	127
5. — 50 — 60	-	80
6. — 60 & upwards	-	35
		900

According to the most exact calculations of those who have made such kind of researches their study, each of these classes must, in the course of the next year, present to death a tribute of ten persons. In that case, sixty will be numbered with the dead. Conformably to the same rate of computation, of the 900 present, there will remain in ten years, 635; in twenty years, only 415; in thirty, 240; in forty, 115; and in fifty, no more than 35. Surely the sacred writers are correct in representing human life as a shadow that declineth, Ps. cii. 11; as a vanity, which has nothing real and solid, Ps. xxxix. 5; as a flower which fadeth, Isai. xl. 7; as grass which is cut down and withereth, Ps. xc. 6; as a vapour, that appeareth for a little time, and then vanisheth away, James iv. 14; as a dream which flies away, Job xx. 8; and as

swifter than a weaver's shuttle, Job vii. 6.

IMPROVEMENT. Time is given us as a state of probation for eternity. How valuable then is every moment! It is time we must redeem, Eph. v. 16; it is a time of visitation which we must know, Luke xix. 44; a time accepted, and a day of salvation we must improve, 2 Cor. vi. 2; a period of forbearance and long-suffering which we must embrace, Rom. ii. 4; and a time beyond which there shall be time no longer, Rev. x. 5, 6. Time is allotted us, not merely to acquire a trade, or a fortune; not to fill the magistrate's bench, the senator's seat, or the monarch's throne; not to spend our days in mirth and jollity, or in sorrow and misery;—but to repent and turn to God; to believe, and be converted, and to serve and honour God. Let each of us then say, What shall I render unto the Lord for all his benefits toward me? Ps. cxvi. 12. It was a useful reflection which I once heard an old member of the church make. Having said, "I am the oldest in this company," he added, "I feel confounded at the thought,—but what have I done to serve my generation by the will of God." We may all say the same.

Many ways will present themselves to those who are anxious to be useful. It is astonishing how facilities will open to those whose hearts are alive in the work of God. "The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain," Prov. xv. 19. Do not say, I have nothing to do. Are there not School-visiting Societies? Are there not Missionary Societies to the East Indies and to Ireland? Is there not Social Prayer? Is there not

Village Preaching? Ought you not constantly to prepare for death? It is true that habitual readiness for that solemn event depends upon our faith in Christ, through whom alone we have a title to the heavenly inheritance; but our actual readiness depends upon the state of our hearts, and upon the holiness of our conduct. Let us not then sleep, as do others; but let us watch and be sober. Let us gird up the loins of our mind. And when the Bridegroom shall come, may we be ready to go forth to meet him! Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

IOTA.

QUESTIONS AND COUNSEL,

Addressed to Young Persons who feel a Concern for their best Interests.

By the Rev. Ashbel Green, D.D. LL.D. President of the College of New Jersey, North America.

QUESTIONS.

1. HAVE you seen yourself to be, by *nature* and by *practice*, a lost and helpless sinner? Have you not only seen the sinfulness of *particular* acts of transgression, but also that your *heart* is the seat and fountain of sin; that in you, literally, there is no good thing? Has a view of this led you to despair of help from *yourself*; to see that you must be *altogether* indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty?

2. On *what* has your hope of acceptance with God been founded? On your *reformation*? on your *sorrow* for your *sins*? on your *prayers*? on your *tears*? on your *good works* and *religious*

observances? or has it been on *Christ alone*, as your *all in all*? Has Christ ever appeared very *precious* to you? Do you *mourn* that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been not only to be delivered from the *punishment* due to your sins, but also from the *power*, *pollution*, *dominion*, and *existence* of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from *all sin*, without any exception of a favourite lust? Do you *pray* much to be delivered from sin? Do you *watch* against it, and against temptation to it? Do you *strive* against it, and in some good degree get the victory over it? Have you so *repented* of it, as to have your soul *really* set against it?

4. Have you counted the *cost* of following Christ, or of being *truly* religious? that it will cut you off from *vain amusements*, from the *indulgence of your lusts*, and from a *sinful conformity* to the world; that it may expose you to ridicule and contempt;—possibly to more serious persecution? In the view of all these things, are you *willing* to take up the cross, and to follow Christ whithersoever he shall lead you? Is it your *solemn purpose*, in reliance on his grace and aid, to *cleave* to him, and to his cause and people, to the end of life?

5. Do you *love* holiness? Do you love a Holy God, and because he is holy? Do you earnestly desire to be more and more conformed to God, and to his holy law?—to bear more and more the *likeness* of your Redeemer? Do you *seek*, and sometimes find, *communion* with your God and Saviour?

6. Are you *resolved*, in God's strength, to endeavour conscientiously to perform your *whole* duty to God, to your neighbour, and to yourself? Do you perform *common* and *relative* duties conscientiously, as a part of the duty which you owe to God?

7. Do you make conscience of *secret prayer* daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a *set time*, and *place*, and *order* of exercises for performing this duty?

8. Do you *daily* read a portion of the Holy Scriptures, in a devout manner? Do you *love* to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them *adapted* to your necessities, and see at times a wonderful beauty, excellence, and glory in God's word? Do you make it the man of your counsel, and endeavour to have both your *heart* and *life* conformed to its doctrines and requisitions?

9. Have you ever attempted to *covenant* with God? To *give* yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ *alone*; and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the *glory* of God ever appear to you as the *first*, *greatest*, and *best* of all objects? Do you desire to promote the glory of God, as the *chief* object of life?

11. Do you feel a *love to mankind*—such as you did *not* feel before you became religious?—Have you a great desire that the *souls of men* should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a *pe-*

culiar attachment, because they bear their Saviour's image; and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself? Do you, from your heart, forgive all your personal enemies; and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation; or are you willing and ready to make it?

12. Do you feel it to be very important to adorn religion, by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

13. Do you desire and endeavour to grow in grace, and in the knowledge of Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding *implicitly* to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness of himself?

COUNSEL.

1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself *closely* on the questions under each head; and let your heart be lifted up to God, while you are considering each

particular question, in earnest desires that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take *one part* at one time, and another at another. But try to go over the whole in the course of a week; and do this every week, for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you; but note down that point in writing, and bend the attention of your mind to it, and labour and pray till you have made the attainment which will enable you to answer clearly. It is believed that you cannot fail to see how each question ought to be answered.

2. Remember that *secret prayer, reading the word of God, watchfulness, and self-examination*, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such *usually* will be your inward peace, and the safety of your state. Unite them *all* together, and never cease to *practise* them while you live. Think often of the character of Enoch, and try to walk with God. Read Mason's little book on Self-Knowledge—I recommend it as excellent.

3. Besides the Bible, have constantly in reading, at your leisure hours, the works of some author of known piety and excellence: such as Owen's, Baxter's *Saints' Rest*, Doddridge's *Rise and Progress*, Watts's, Witherspoon's, Newton's, Scott's, Venn's, &c.&c.

4. Do not suppose that any evidence which *at present* you may think you possess of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to

come; nor from repeated examinations and trials of yourself even to the end of life. Many marks and evidences of a gracious state are set down by pious writers; but they must all come to this—to ascertain what is your *prevalent* temper and character; whether, on the whole, you are *increasing* in sanctification, or not. If you are, you may be comforted; if not, you have cause to be alarmed. It is only he that endureth to the *end* that shall be saved.

5. I think it of very great importance to warn you not to imagine that *true religion* is confined to the closet or to the church; even though you apprehend that you have great comfort and freedom there. Freedom and comfort there, are indeed most desirable; but true religion reaches to every thing: it alters and sweetens the temper: it improves the manners; it goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit—you will be better sons, better daughters, better friends, better members of society, and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession. And if your religion does *not* produce these effects, although you may *talk* of inward comforts, and even of raptures, you have great reason to *fear* that the whole is a delusion, and that the root of the matter is *not* in you. "Herein (said the Saviour) is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

6. Be careful to avoid a *gloomy*, and to cherish a *cheerful* temper. Be habitually cheerful; but avoid levity. Mirth and laughter are not always sinful; but let your

indulgence in them be clearly innocent, not very frequent, and never of long continuance. Be very humble. Be not talkative. Before experienced Christians, be a *hearer* rather than a *talker*. Try in every way, however, to promote religion among your relatives and friends: win them to it by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement of them. Guard against dissipation—it extinguishes piety. Be not disconcerted by ridicule and reproach; your Saviour bore much of these for you. Think of this, and be ashamed of nothing so much as of being ashamed of Him. Trust in his protection—live to his praise—and you will spend an eternity in his blissful presence.

REMARKS

UPON THE
"HISTORICAL MEMOIRS
RESPECTING THE

English, Irish, and Scottish Catholics,

From the Reformation to the present Time.

By Charles Butler, Esq. of Lincoln's inn.

(Concluded from Page 9.)

SINCE the English Roman Catholics were obliged to abandon the protestation mentioned in our last number, a new project has been tried, for the purpose of obtaining eligibility to all the offices of trust and authority in this Protestant state. This was, by proposing to give the king a power in the election of the Roman Catholic bishops in Ireland. "This proposal received," says Mr. Butler, "the short, but expressive, appellation of *the Veto*." Vol. ii. p. 144—148.

We are informed by Mr. Butler, that in the transactions relating

to this document, "the English Catholics can scarcely be said to have taken any part;" but we are favoured with a copy of what are called the "celebrated resolutions of the Irish prelates in 1799, in favour of the Veto." The first and second of these are, "That a provision, through government, for the Roman Catholic clergy of this kingdom, competent and secured, ought thankfully to be accepted."—"That in the appointment of the prelates of the Roman Catholic religion to vacant sees, within the kingdom, such interference of government as may enable it to be satisfied of the loyalty of the person appointed, is just, and ought to be agreed to." Several other resolutions to the same import follow; and then it is added, "Agreeably to the discipline of the Roman Catholic church, these regulations can have no effect without the sanction of the holy see; which sanction the Roman Catholic prelates of this kingdom shall, as soon as may be, use their endeavours to procure." "The prelates are satisfied that the *nomination* of the parish priests, with a certificate of their having taken the oath of allegiance, be certified to government." These resolutions were the result of the most grave deliberations: they are signed "by the four [titular] metropolitan archbishops, and the six senior bishops;" and a Committee was appointed to transact all business with the government relative to the said proposals. P. 154—157.

In the year 1800, this subject was introduced into the House of Commons by Mr. Ponsonby, who said, "The Catholics have considered among themselves, and they are determined to give to the government every information upon the subject, and to make

their superior clergy subject to the crown." Mr. P. further stated, that Dr. Milner, (one of the English Vicars-apostolic, who represented the Catholic prelates of Ireland,) had said, "That if the prayer of their petition for emancipation were granted, they would have no objection to make the King of England virtually the head of their church." This statement was afterwards confirmed in writing by Dr. Milner, in these words: "The Catholic prelates of Ireland are willing to give a direct negative power to his Majesty's government, with respect to the nomination of bishops." P. 178—188.

This provision for securing the just prerogatives of the crown, and for preventing the improper influence of the *spiritual* authority of the Pope over his Majesty's subjects, appears to have been considered by the House of Commons as a sufficient ground for granting to the Roman Catholics a share in the honours and jurisdictions of the state; but we soon find that, however satisfied the Irish prelates were to be made dependent upon the crown, and to accept their support from the government, there was a power greater than the throne, by which they were over-ruled, and were even constrained to pass a censure upon their own conduct. This appears in some resolutions passed in September, 1808, at a convention of the Irish bishops in Dublin. They then resolved, "It is the decided opinion of the Roman Catholic prelates of Ireland, that it is *inexpedient* to introduce any alteration in the canonical mode hitherto observed in the nomination of the Irish Roman Catholic bishops; which mode long experience has proved to be unexceptionable, wise, and

salutary." Then the Roman Catholic prelates pledge themselves to adhere to the rules by which they have hitherto been uniformly guided, namely, to recommend to his Holiness only such persons as are of unimpeached loyalty, and peaceable conduct." Mr. Butler says, "It must be added, that, some time after the Irish prelates had published their resolution, that the VETO was inexpedient, Doctor Milner, their agent, also declared against it." P. 194—196.

The sentiments of Mr. Butler on this subject may be collected from the following paragraph. "How greatly the acquiescence of the Irish prelates in the Veto, disposed the public mind in favour of Catholic emancipation, has been mentioned. As soon as this actual rejection of it was known, it was evident, that the mention of it in Parliament had, in consequence of this rejection, become the most unfortunate circumstance which had befallen the Catholics, since they had been suitors for their relief. It may be said, with the greatest truth, that it was a matter of triumph to all the enemies, and a matter of great concern to all the friends, of Catholic emancipation. Unhappily there were not wanting those, who too successfully exerted themselves to keep alive the general irritation which this wayward event had produced." P. 196.

At the beginning of the year 1810, the *English* Roman Catholics, who had petitioned Parliament, were informed by Lord Grey, then at the head of the Administration, that "the English Catholics should annex to their petition some general declaration of their willingness to give any reasonable pledge, not inconsistent with their religious

principles, for the loyalty of the persons who should be appointed their bishops." It appears that the *English Roman Catholics* "were willing, whenever an enlarged and liberal system should be adopted in their regard, to acquiesce in any arrangement, *consistent with their religious principles, and the discipline of the Roman Catholic church*, which might be deemed expedient for securing the loyalty of the persons thereafter to be chosen to the rank or office of bishop." As this declaration, however, might appear to express a readiness on the part of the *English Catholics* to accede to the specific measure of the "VETO," which the Irish prelates had declared to be inexpedient, and fearing that it might give offence to the *Roman Catholics of Ireland*, the following resolution was framed instead of it; viz. "That the *English Roman Catholics*, in soliciting the attention of Parliament to their petition, are actuated, not more by a sense of hardships and disabilities, under which they labour, than by a desire to secure, on the most solid foundation, the peace and harmony of the British empire; and to obtain for themselves opportunities of manifesting, by the most active exertions, their zeal and interest in the common cause, in which their country is engaged, for the maintenance of its freedom and independence; and that they are firmly persuaded that adequate provision for the maintenance of the civil and religious establishment of this kingdom may be made, consistently with the strictest adherence, on their part, to the tenets and discipline of the Roman Catholic religion; and that any arrangement, founded on this basis of mutual satis-

faction and security, and extending to them the full enjoyment of the civil constitution of their country, will meet their perfect concurrence." This resolution was unanimously adopted, Feb. 1, 1810, at a meeting of the *English Roman Catholics*, with the exception of the Rev. Dr. Milner, the agent of the Irish prelates. The above resolution, having been cast into the form of a petition, was signed by the Vicars-apostolic of the London, Northern, and Western Districts, and their coadjutors, and by about two hundred of the principal Roman Catholic noblemen, gentlemen, and clergy. These measures of the *English Roman Catholics*, though adopted with so much caution, gave great offence to the Irish prelates, and led to many disputes. It will, however, be perceived, that they took good care to leave room sufficiently large, by which to retrace their steps, if it were found necessary; namely, "Whatever might primarily, or intermediately, or ultimately, be proposed by government, if it contained a single iota, *inconsistent with the strictest adherence to the tenets or discipline of the Roman Catholic religion*, the gentlemen who subscribed the resolution in question, might most honourably, most conscientiously, and consistently refuse it." P. 197—201.

In the progress of the history, Mr. Butler informs his readers what were the sentiments of Rome respecting the Veto. That these were favourable to the sentiments of the *English Roman Catholics* appears from a rescript of Mons. Quarantotti, dated 16th of Feb. 1814, written during the time of the Pope's captivity in France. After the liberation of Pope Pius VII, "his Holiness answered

a letter of congratulation sent him by the English Roman Catholics, in which he informs them, that as it respected the rescript first now mentioned, 'he should most willingly comply with their wishes, as far as the dignity, the purity, and the integrity of the Catholic religion would allow.'

By a subsequent letter from Cardinal LITTA, dated Genoa, 26th of April, 1815, we are furnished with some important information, how far his Holiness could allow his subjects in England to go, in order to satisfy the government that their subjection to the Pope would not endanger the safety of the state. "His Holiness will feel no hesitation in allowing those to whom it appertains, to present to the King's ministers a list of candidates, in order that if any of them should be obnoxious or suspected, the government might immediately point him out, in order that he might be expunged; care however being taken to leave a sufficient number for his Holiness to choose therefrom individuals, whom he might deem best qualified in the Lord for governing the vacant churches. THE EXAMINATION OF PAPAL RESCRIPTS CANNOT EVEN BE MADE A SUBJECT OF NEGOTIATION: SUCH A PERMISSION CANNOT BE GRANTED. WHEN IT IS PRACTISED, IT IS AN ABUSE, WHICH THE HOLY SEE, TO PREVENT GREATER EVILS, IS FORCED TO BEAR AND TOLERATE, BUT CAN NEVER APPROVE"!!!

The letters from which the above extracts are made, are inserted at length in "*The Report from the Select Committee appointed to report the nature and substance of the laws and ordinances existing in foreign states, respecting the regulations of the Roman Catholics in ecclesiastical*

matters, and their intercourse with the see of Rome, or any other foreign ecclesiastical jurisdictions; with an Appendix. Ordered by the House of Commons to be printed, 25th June, 1816." P. 201—204.

It is rather singular, that "his Holiness" should grant the examination of his rescripts to the small petty Protestant states of Germany, and yet absolutely refuse such a license to the court of Great Britain. But can a state be safe, when several millions of its subjects are under the immediate and secret direction of a *foreign Potentate*?

This account of the proceedings of the Irish and English Roman Catholics, respecting the Veto, confirms the correctness of the sentiments of the celebrated Judge Blackstone, in his Commentaries, Book iv. chap. 4. p. 35, "If once they could be brought to renounce the supremacy of the Pope, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay, even their transubstantiation. *But while they acknowledge a foreign power, superior to the sovereignty of the kingdom, they cannot complain if the laws of that kingdom will not put them upon the footing of good subjects.*" IOTA.

Erratum in our last Number.

P. 5, col. 2, l. 27—For Protestants read Catholics.

A LETTER

From the Rev. John Lawson, Pastor of the Baptist Church in Calcutta, to his Brother Joseph, a little orphan Boy.

MY DEAR BROTHER JOE,

I think you are now old enough to understand a letter from your

brother; therefore I shall begin to write one to you, and I will try to write it very plain indeed, that you may know and remember every word of it.

You, my dear young brother, have been the subject of many afflictions, and I will just speak of some of them; not that I wish you to repine on account of them, but that you may see the goodness of the Lord in providing for you amidst them all. About a month before our dear father died, I visited our native town; I then, for the first time, saw you, a very little boy indeed, asleep in your cradle. Little did I then think that we were so soon to lose a kind parent. He was particularly anxious for your welfare. He loved you, he prayed to God that he would bless you and preserve you; and although he was very ill, and looked extremely pale, yet he would sit by you rocking your cradle; and if you had been old enough to observe it, you would have seen his eyes swimming with tears, which he let fall on your account: for he knew that you were but a very little child, and feared that soon you would be left without a dear father to care for you, and pray for you. But he was a good man; and though he loved you so much that it made him cry at the thoughts of parting from you, yet God whom he served, enabled him to leave you, a helpless orphan, in his hands; and when he saw you last, his heart was full of sorrow, and I am sure, if he could have spoken, he would have said, "O Lord, if it be thy will, spare my life, that I may provide for my poor little Joseph, for he is very dear to me, and I will teach him to fear thy name. O spare my life, that I may provide for my poor little Joseph."

God, who always does right, thought it best not to grant this last request. Our dear parent grew worse and worse, and then he became more and more submissive to the will of God, in separating him from you, and your brothers and sisters, who stood weeping round his bed. He told me that Jesus was precious, and his only support. I prayed, kneeling by him, and his eyes and his hands sufficiently declared how earnestly he was engaged in this solemn exercise. You were then unconscious of what passed in the chamber of death, and I shall not attempt to describe it.

The remains of our dear father were interred the following Lord's day. The grave in which he lies is in the corner of the Baptist Meeting-house yard. It is parallel with some palisadoes which inclose the tomb of some rich family. There is no grave-stone. Perhaps if you were to try to find the grave, you could not.

In less than a year your poor mother was laid in the same place, and I hope they are both now singing the praises of him who hath said, "I am the resurrection and the life." If they can be anxious in heaven, it is, that poor little Joseph may be a good child, that he may love the Redeemer, that he may shun the paths of the destroyer, and that he may finally join them in the mansions of glory.

Thus, my dear brother, you were left an orphan at a very early period indeed. You were left in the very depths of poverty.* Then you had no earthly

* The circumstances here alluded to, are very feelingly expressed and enlarged upon in the Author's Poem, entitled, "*The Maniac*," printed a few years ago in England, and reprinted in America, with high commendations.—Ed.

friend but the parish, no place in which you might find refuge but the gloomy apartments of the work house; there were none to caress you, and rejoice in your smiles; there were none to dry your tears, or supply your wants. But God, who is a "very present help in time of trouble," thought upon you in your distress, and in a little time he delivered you. Yes, my dear brother, it was God that delivered you. He raised you up kind benefactors. He put it into the hearts of his people to rescue you; and now you are in circumstances of mercy which loudly call for your gratitude. Think, my dear Joseph, what might have been your circumstances. I shudder when I reflect on the situation of the fatherless; pitied by none on earth—the wretched object of cold contempt—a prey to penury and disease—and the unresisting victim of the meanest vices: for having no earthly friend, who shall sympathize with him in his sorrows? who will regard his wants with pity, and administer to him in his afflictions? who is there to encourage in the paths of rectitude, or to deter in the career of wickedness? And you, my brother, would have been thus destitute but for the abounding mercy of God, who is "a Father to the fatherless, in his holy habitation." Ps. lxxviii. 5. O then let the orphan's sacrifice ascend to God: devote yourself to gratitude and praise, and when it is well with you, O pray for the Baptist Missionary Society, and Mr. and Mrs. Ivimey.—I would now entreat you to remember him who is called "a brother born for adversity." You have a world of affliction to pass through. You have already been exercised with a great deal of bodily pain, and must expect a great deal more;

but let your sufferings remind you of the sufferings of Jesus our Redeemer. What are yours compared with his? He was born in a manger. He was daily the object of insult, and scorn, and hatred. His enemies were cruel, his friends were unkind. He had not where to lay his head. He was as an outcast in the earth, despised and rejected of men. At length when his time was fulfilled, he began to be sore amazed; and in the garden of Gethsemane he endured sufferings which it is impossible for mortals to comprehend; and on the cross of Calvary the awful scene was ended. He bled and died.—But why all these sufferings? He was not, as you are, a sinner. He did not need afflictions to make him more holy, as you need them. Jesus, my dear Joseph, suffered thus, to redeem a people unto himself. He died, that sinners might live; and he is willing that you should come unto him, and obtain eternal life. He will not refuse you because you are a little boy; but he will fold you in his arms, and carry you in his bosom. He will guide your feet in the paths of righteousness, and he will supply all your need from his own treasury. It is impossible that your brother in India could receive more pleasure than in hearing that you love the blessed Redeemer.

Let your sufferings also remind you of your mortality. The seeds of death are sown in your mortal body. Prepare for eternity. Every pang is a kind monition, telling you that happiness is not to be found below, and that it becomes afflicted mortals to think of another world, where there is no pain. Farewell, my dear Joseph. May God still be your friend and protector; I leave you in his gracious hands, and

pray that this may be your devout resolve, "My father, thou shalt be the guide of my youth!"

Your ever affectionate brother,

JOHN LAWSON.

Calcutta, 1813.

Where are your Fellow Travellers?

A DREAM.

"Now and then I get, whilst sleeping,
A hint or two that's worth the keeping."
NEWTON.

AFTER a day, occupied more than usually in meditation on the great and inestimable truths of revelation, I lay down to enjoy my customary repose. In my slumbers, my busy imagination presented me with a number of circumstances, a few of which, perhaps, may be worth recording.

I thought that, in some unaccountable way, I had been transported into a very dreary region—a land of briars, and thorns, and savage beasts, wild and desolate beyond any place I had ever beheld. It appeared to me, and the thought gave me great uneasiness, that it was my native country, and that my habitation had once been in the midst of it. I was however informed, I scarcely know how, that the land was formerly as beautiful, as it was now sterile and uninviting. It had been one extensive, lovely, and fruitful garden, where every "tree grew, which was pleasant to the sight, and good for food," Gen. ii. 9, where there were

"Flow'rs of all hues, and without thorn the rose."

The vast change that had taken place I learned was in consequence of the rebellion of the inhabitants against their rightful Sovereign. So universal was their disaffection, that they all depart-

ed from their allegiance; there was not an individual who yielded the submission and obedience which were pre-eminently due, Rom. iii. 10—12. Their conduct was utterly inexcusable, and of a nature peculiarly aggravated, as their gracious Monarch had indeed, in every sense of the word, been the father of his people. His incomparable character was distinguished by consummate perfection. His name alone was excellent through his boundless dominions; his glory is above the earth and heaven, Psalm cxlviii. 13. He was by no means a hard master; he liberally and freely bestowed on them all things richly to enjoy, and gave them only one easy command as a test of their obedience. That they might be influenced by all that was sacred and affecting to continue their attachment to their rightful Sovereign, they were not only loaded with his favours, but they were solemnly assured, that the penalty of rebellion would be death. Awful to relate, without any reason, they renounced his sovereignty, they affronted him to his face, they impeached his wisdom, though it is divine, and they contemned his unutterable goodness. They dared to enter on a contest with HIM, whose almighty wrath, when "kindled, yea but a little," no creature, however elevated or powerful, is able to withstand, Psalm ii. 12. Of their offended Sovereign, infinite in magnificence, it might be said, with the utmost propriety, "He covereth himself with light as a garment—He stretches out the heavens like a curtain—He lays the beams of his chambers in the waters—He maketh the clouds his chariot, he walketh on the wings of the wind," Psalm civ. 2, 3, 4. What then

could be expected in such a conflict, but entire defeat, ignominy, and ruin: these indeed were their miserable portion. Their Sovereign, as a display of his infinite rectitude, and as a memorable and striking example to all beings in all worlds, frowned on the land which had produced nothing but traitors, and its fair features, the admiration of every eye, were immediately in a great measure deranged, and deprived of their glory;* and the criminal inhabitants, without exception, since they had all shared in this most unnatural rebellion, were involved in a general and merited sentence of condemnation.

The execution however of this terrible, but just sentence, was yet delayed; and I saw in my dream, that the King's own son, invested with the most ample powers from his offended Father, came, and proclaimed his intentions, all divine and gracious, animated merely by his own love and kindness, fully and freely to pardon all who should lay down their weapons of rebellion, and return to their rightful Sovereign. He also declared, that though the deserved curse, which the unnatural rebellion had brought down on the land, should not be remitted, yet in many respects it should be turned into a blessing; and that he would safely conduct all who would obey his commands, to a land prepared for them by his Father, "flowing with milk and honey"—a land, which should be their own, of unspeakable and everlasting felicity. "Full of grace and truth," John i. 14, he came near the place where I lived, and, as I had often feared, from the dreari-

ness and sterility of the country, that I should one day "perish with hunger," Luke xv. 17. I determined to go, and if he would receive me, to follow him. I went and mingled with the throng with which he was surrounded, and gazed on his unparalleled glories. I had heard of his compassion, loveliness, and grandeur, but the one half had not been told me. I said,

"Fly through the world, O sun, and tell
How dark thy beams, compar'd with his!"

I exclaimed, "Happy are thy men, and happy are these thy servants, who stand continually before thee! O that I might be permitted to occupy the meanest place in such blessed and elevated society!" Luke xv. 19. I perceived, that there were scars in his hands, his feet, and his side, John xx. 20; and I learned that he had taken the place of the wretched traitors, and by his own sufferings and obedience, "even unto death," had satisfied the righteous demands of the violated law, and purchased infinite bliss for a multitude of guilty rebels, that no man could number, Rev. vii. 9. Unlike all other victors, he had conquered by dying, and he appeared on his throne as one who had been slain, Rev. v. 6. I saw him receive and pardon many of the most unworthy of my companions, and with trembling steps I ventured to come into his venerable presence. Prostrate before him, I exclaimed, "I have sinned against heaven, and in thy sight, and am unworthy of the meanest blessing from thy hands; yet be merciful to me a sinner—Other Lords have had dominion over me, but henceforth by thy name I will be called. Art not thou the Saviour, whom God the Father hath sealed? Art thou not he concerning

* "Creation bears obvious marks of being a MIGHTY RUIN."

Butler's Analogy.

whom the promise is made, He that believeth on him shall not be confounded? Thou art; and I come to thee, I believe on thee—I cast myself on thy mercy—God has laid the help of poor rebels on thee—and on thee I build my hope of pardon, of life, and salvation—I am willing, Lord, thou shouldst do with me as seemeth thee good—only let me be a vessel of honour in thy palace, and let it be of wood or of stone, of gold or of silver, as thou plearest—only let me have a place in thy family, and number me, if thou wilt, among the door-keepers (Psalm lxxiv.) in thy house, or the hewers of wood, or drawers of water—Call me, as thou wilt, to do or to suffer, to be exalted or to be trodden under foot, to be full or to be hungry, to possess all things or to be destitute, only reject me not—say not, I will not pity thee—I will not take thee into my service—if I perish it shall be suing for thy mercy—I cannot—yea, Lord, be not angry, pardon the importunity of thy wretched suppliant,—‘I will not let thee go, except thou bless me!’”

Trembling, and silent, I waited his reply—I durst not so much as lift up my eyes from the ground on which I had fixed them, Luke xviii. 13. I feared, that at least he would reproach me for my past rebellions; but in infinite condescension, and boundless grace, he called his servants and said, “Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet—This my son was dead, and is alive again; he was lost, and is found,” Luke xv. 11—32. He assigned me a place in his royal household, and bade me follow him whithersoever he should go; he also repeatedly and solemnly

declared, that they who did not serve and follow him, should assuredly die, and perish in their rebellions, Luke xiv. 26, 27. Mark xvi. 15, 16.

Many of my neighbours and acquaintance came also, and supplicated his compassion; and they met with a similar reception. Indeed, I do not recollect, though I have had the happiness of serving my Master for more than twenty years, that he has ever cast a poor rebel out of his presence or service, however unworthy. But during this period many have left our society, and others have been added to it.

Now I saw in my dream, that in the course of our journey, all who followed my glorious Leader, peculiarly consecrated one day in seven, by his express command, to refreshment and repose. On these delightful days, he used familiarly to converse with each of his servants. It was, I think, so far as my memory will serve me, at the close, or the commencement of a year, on one of those hallowed periods devoted to reflection, when I had withdrawn a little from my accustomed society, and was meditating on the glory of my Master, and the unmerited and unspeakable felicity he designed to confer on me, that, amidst my solitude, some one in a plaintive tone of voice, made the inquiry, *Mortal! where are thy Fellow Travellers?* The question awakened me to a recollection of the way by which I had been brought, and to the history of my companions. The throng that surrounded my Master when I first supplicated his compassion, were almost all known to me; but numbers of them had quitted our society, yet so imperceptibly, and at such different periods, that I had

scarcely missed them. I began, however, eagerly to inquire after them, and though I could not recall all my old companions to my remembrance, yet some of their histories were fresh in my memory. It may not, perhaps, be uninteresting or un instructive to mention a few of them. I thought of one, who at first bade fair to persevere till he reached the land of promise; he had not however proceeded far in his journey, before he began to think of turning back; and having loved the rebellious country, of which I have made mention, he went back to it, going out from us, as might readily have been expected, because he was not of us, 1 John ii. 19. He made light of the infinite felicities of the pleasant land, whither we were journeying, Psalm cvi. 24.

I recollected another, who, though he professed an attachment to my Master, never decidedly and heartily loved him. He was also secretly devoted to the service of the guilty rebels who contemned the government of the most gracious of Sovereigns. We were not surprised that he forsook our society, for it was but too manifest by the whole of his conduct, that his heart was never with us. He too returned, to perish I fear in his abominations. My Master said of him, "It would have been better for him not to have known the way of righteousness, than afterwards to depart from the holy commandment delivered unto him," 2 Pet. ii. 21.

A third who occurred to my recollection, was a youth, who frequently, in strong terms, expressed his determination never to desert the service of his adorable Lord; nor did he, till he was called to encounter a few

hardships for which he was not prepared, and he could not endure them. He had determined to accompany us, but he had not counted the cost, and he was unwilling to make any sacrifices: So he went away, and walked no more with my Master.

I could easily enlarge the list, but I must mention a few who left our company for "the pleasant land," of which I have been speaking. Having done and suffered the will of their Lord, he sent his superior servants to bring them to his Father's court, where it is his glorious design, that all who love and follow him shall dwell for ever, partaking his glory and his joy. Indeed, before they left us, they had evident foretastes of the felicity they were about to participate. One of them, I well recollect, whose heart was immoveably fixed on the goodly land, a little before he left us exclaimed, "I go to Jesus, the Mediator of the New Covenant, to God the Judge of all, and to the spirits of the just made perfect.—

'My passions rise and soar above,
Fain would I reach eternal things;
I'm wing'd with faith, and fir'd with love,
And learn the notes that Gabriel sings."

Another, who was lately sent for to this blissful country, had such a delightful prospect of it, that the last words we heard her utter were, "Farewell to all sorrow!"

A third often said, that he was daily listening for the sound of the wheels of the chariot, which he knew would shortly convey him to his home. At length it was heard, and exclaiming, "I am ready!"—in an instant he entered into bliss.

A fourth, ere he quitted his accustomed society, looking round on it, said, "I would not ex-

change my life with you all. I already perceive the fragrance of the place whither I am going."

A fifth, after committing his family to the kind care of his adorable Lord and Master, exclaimed,

"Above the rest this note shall swell,
My Jesus has done all things well!"

and just as he was entering "the pleasant land," he elevated his hand, and in gentle whispers pronounced the interesting words, "Happy!—happy!—happy!"

A sixth, on the very threshold of eternal joys, said, "I am going to leave you, but I am not afraid to depart—the kingdom of heaven is my portion—the Lord Jesus has promised to receive me—my mind is happy!"

Many more are on the eve of their departure, and when a few more years are elapsed, all who are now following my Master,

will have entered into his joy. O I wish I could impart adequate ideas of this delightful region; but I know not how to do it. No language, however copious, no tongue, however eloquent, nor imagination, however rich, can portray the incomparable beauty of the inheritance, or the immensity of the bliss which my Master has prepared for those who love him. Reader! above all things be concerned to have a share of this indescribable, this infinite felicity.

Southampton.

B. H. D.

QUERY.

Is there any impropriety in administering the Lord's Supper privately to Christians in dying circumstances?

IGNOTUS.

Juvenile Department.

LETTER

FROM

WILLIAM, EARL OF BEDFORD
TO HIS SONS.

(Continued from Page 18.)

Now, Frank, you being thus fitted with comely presence, and furnished with good language, and sufficiency and dexterity of discourse, I will proceed to your EMPLOYMENT, which at present is your study; and I shall be less careful herein, upon a presumption that your tutor's care and sufficiency in the kind have prevented me; however, I shall tell you what I have heard a very learned man speak concerning books, and the true use of them.

1. You are to come to your study as to the table, with a sharp appetite, whereby that which you read may the better digest. He that has no stomach to his book, will very hardly thrive upon it.

2. And because the rules of study do so exactly agree with those of the table; when you are from your tutor, take care that what you read be wholesome, and but sufficient. Not how much, but how good, is the best diet. Sometimes, for variety, and to refresh and please the palate of your understanding, you may read something that is choice and delicate; but make no meal thereon. You may be allowed also the music of poetry, so it be clear, chaste, and not effeminate.

3. After you have read a little, make a stand upon it, and take not

more in, nor that down, till it be well chewed and examined. Go not to another thing until the first be understood in some measure. If any thing stick with you, note down your doubts in a book for the purpose, and rest not till you be satisfied; then write that down too.

4. In your reading, use often to apply that which you observe applicable to some purpose: and if this change be a robbery, I know not what will become of late writers. Sure I am, nothing to my reason appears more effectual to raise your invention, and enrich your understanding.

5. After reading, remember, as from the table, so you rise from your book, with an appetite; and being up, disturb not the concoction, which is infinitely improved by a rumination, or chewing of the cud. To this end, recollection with yourself will do well, but a repetition with another far better; for thereby you will get a habit of readily expressing yourself, which is a singular advantage to learning; and by the very discoursing of what you learn, you will again teach yourself: besides, something new, and of your own, must of necessity stream in.

6. For the choice of your books, be advised by your tutor; but, by my consent, you should not have above one or two at the most in every science, but those very choice ones.

7. For the more orderly managing of your study, I would have you divide the day into several employments. Great and wise persons have given you the example. If you will have me dispose your time for you, I shall proportion it into three octaves: eight hours of which for sleep, comprehending dressing and undressing; eight hours for devotion, food, and recreation, in which I comprehend visits and your attendance upon me; the other octave, give it constantly to your studies, unless business, or like accident, interrupt, which, if it shall, you must either recompense by the succeeding day's diligence, or borrow from your recreation. But by no means intrench upon your hours of devotion, which I would have you

proportion into little and frequent offices, to sweeten the spirits and prevent wearisomeness. Possibly even, these hours of devotion may sometimes receive interruption, by travel or employment of necessity; then your offices must be the less. You may likewise be deprived of the conveniency of place: if so, yet steal a retirement—nothing must hinder you from withdrawing yourself; and a good man makes any place an oratory. But be sure no merry-meeting, pastime, or humouring of others, make a breach upon your daily exercise of piety—nothing but evident necessity can dispense.

8. Be not ashamed to ask if you doubt: but be ashamed to be reproved for the same fault twice.

9. Be constant in your course of study; and although you proceed slowly, yet go on in your path: assiduity will make amends at last. He that can but creep, if he keeps his way, will sooner come to his journey's end than he that rides post out of it.

10. Endeavour at the highest perfection, not only at your studies, but in whatsoever you attempt; strive to excel in every thing, and you may perform many things worthy of praise, nothing meanly. He that aims further than he can shoot, and draws with his utmost strength, will hardly shoot short, at least deserves not to be blamed for short shooting.

11. Avoid night studies, if you will preserve your wit and health.

12. Whether thou dost read or hear any thing—indeed whatsoever you do—intend what thou art about, and let not thy mind wander, but compel it to be fixed and present. If any other thought comes across thee in thy study, keep it off, and refer it to some other time: this wandering of your spirit you know I have often reproved; therefore, whatsoever you do, do it, and nothing else.

13. Suffer not thy memory to rest; she loves exercise, and grows with it every day. Commend something notable to her custody: the more she receives, the better she keeps. And when you have trusted any thing to her care, let it rest with her a while, then call for it again, espe-

cially if it be a fault corrected. You must not err twice; and by this frequent calling her to account, she will be always ready to give you satisfaction; and the sooner, if what she was entrusted with was laid up orderly, and put, as it were, in the several boxes of a cabinet.

14. If thou wouldst seem learned, the best way is to endeavour to be learned; for if thou dost not strive to be that which thou desirest to be, thou desirest to no purpose;—which gives me occasion to recommend this following advice to your especial regard.

15. It is an extreme vanity to hope to be a scholar, and yet to be unwilling to take pains; for what excellent thing is there that is easily acquired? Its very difficulty doth imply, and, as it were, doth invite us to, something worthy and rare. Consider, it is a rose that thorns do compass; and the forbidden object sharpens the desire in all other things. Thus a difficult mistress makes a lover more passionate; and that same man hates an offered and a prostitute love. I dare say, if learning were easy and cheap, thou wouldst as much slight her. Something there is, doubtless, in it, that none but noble and unwearied spirits can attain her; and these are raised higher, and heightened, by its difficulty, and would not gain her otherwise. Something there is in it, that no money or jewels can buy her. No, Frank, nothing can purchase learning but thy own sweat: obtain her, if thou canst, any other way. Not all my estate can buy thee the faculty of making but one quick epigram—the trifling part of her; wherefore I entreat thee, Frank, to raise thy spirit, and stretch thy resolution. And so often as thou goest to thy book, place before thy eyes what crowns, sceptres, mitres, and other ensigns of honour, learning hath conferred upon those that have courted her with labour and diligence; besides the rare pleasure of satisfaction, which, of itself, is an honourable reward. And let me tell thee, Frank, a learned holy man, (and such a one would I fain have thee to be,) looks like an angel in flesh—a mortal cherub. And because

letters are great discoverers of the man, therefore, when you write, let your style be genteel, clean, round, even, and plain, unless the subject or matter require a more manly and vigorous expression. I cannot allow you a curiosity, unless it be like a lady's dress, negligently neat. Go not to counsel for every word, yet neglect not to choose. Be more careful to think before you write than before you speak; because letters pass not away as words do; they remain upon record, are still under the examination of the eye, and tortured they are, sometimes, to confess that of which they were never guilty. That is rare, indeed, that can endure reading. Understand the person well to whom you write. If he be your inferior, or equal, you may give your pen the more liberty, and play with it sometimes; but if to your superior, then regard is to be had to your interest with him, his leisure, and capacity; all which will be so many caveats and instructions to the humility, neatness, and brevity of your style. You shall do well if, like a skilful painter, you draw your sense, and the proportions of your business, in a plain draft first, and then give it colour, heightening, and beauty afterwards. And, if it be duly considered, it is no such great commendation to be praised for penning a letter without making a blot, not in my judgment however; therefore, after you have pondered and penned, then examine and correct. A negligent manner of writing, methinks, is a kind of an affront and a challenge, not a letter, to a person of distinction. Avoid all roughness, swelling, poverty, and looseness, in your style: let it be rather riotous than niggardly. The flowing pen may be helped, but the dry never. Especially shun obscurity, because it must go a begging for an interpreter: and why should you wish to entreat him to understand you if he can? Be this your general rule, both in your writing and speaking;—labour for sense, rather than words: and for your book, take this also,—study man and things.

16. Perhaps you will expect, after all these instructions, I should com-

mend unto you some copy or example to imitate. As for the Greek and Latin tongues, I leave it to your tutor's choice. In the English, I know no style I should sooner prefer to your imitation than that of Sir Francis Bacon, that excellent unhappy man. And to give you direction for all imitation in general, as well as of his style in particular, be careful so to imitate, as that by drawing forth the very spirits of the writer, you may, if possible, become himself. Imitate him, but do not mock him: for the face of a bull, or a horse, is more comely, than of an ape or a monkey, though the ape most resembles man, the most beautiful of all creatures; and, in that regard, your own genuine and natural style may show more comely than an imitation of Sir Francis Bacon, if it be not exactly done. I would have the imitator be as the son of the father, not the ape of a man; that is, to put on the likeness of a child, not of an ape; for the ape only imitates the deformities and the ridiculous actions of man—the son represents all the graces of the face, gesture, and every figure of his father; and, in this representation, he hath something of himself too. I shall add but one caution more, and that is this;—As he can never run well, who shall resolve to set his foot in the footsteps of one that went before; so neither shall any man write well, who precisely and superstitiously ties himself to another's words. And with this liberty I wish you still happy.

17. And such will all your studies be, if you constantly put in practice this my last admonition, which I reserved purposely for this place. It is, that you be careful every night, before you go to bed, or perform your devotions, to withdraw yourself into your closet, or some private part of your chamber, and there call memory, your steward, to recount what she has heard or read that day worthy of observation; what she hath laid up, and what she hath spent; how the stock of knowledge improves; where and how she decays. A notable advantage will this bring to your studies at present, and hereafter (if that way employed) to

your estate. But if this course be strictly observed each night between God and your soul, there will be true advantage appear. Fail not, therefore, Frank, what employment soever you have, every night, as in the presence of God and his holy angels, to pass an inquisition on your soul what ill it hath done, what good it hath left undone; what slips, what falls, it hath had that day; what temptation hath prevailed upon it; and by what means, or after what manner. Ransack every corner of thy dark heart, and let not the least peccadillo, or kindness to a sin, lurk there; but bring it forth, bewail it, protest against it, detest it, and scourge it by a severe sorrow. Thus each day's breach between God and your soul being made up, with more quiet and sweet hope thou mayst dispose thyself to rest. Certainly, at last, this inquisition (if steadily pursued) will vanquish all customary sins, whatever they be. I speak it upon this reason, because I presume thou wilt not have the face to appear before God every night confessing the same offence; and thou wilt forbear it, lest thou mayst seem to mock God, or despise him, which is dreadful but to imagine. This finished, for a delightful close to the whole business of the day, cause your servant to read something that is excellently written or done, to lay you to sleep with it, that, if it may be, even your dreams may be profitable or learned. This you will find, by your own experience, true, that things will appear more naked to the eye of the soul, when the eye of the body is shut; by which, together with the quiet of the night, that time is rendered a most fit season for contemplation and contrivance. As a great advantage, not only to your book, but health and business also, I cannot but advise and enjoin you to accustom yourself to rise early; for, take it from me, no lover of his bed did ever yet form great and noble things. Now, though I allowed eight hours for your bed, with the preparation to it and from it, yet this was rather to point out the utmost limit beyond which you should not go, rather than to oblige you to observe such a proportion exactly. Borrow,

therefore, of these golden morning flowers, and bestow them on your book. A noble person, of all others, has need of learning, and therefore should contribute most time to it; for, besides that it gilds his honour, and sets off his birth, it becomes his employment, which a nobleman, of all others must not want, if he will secure his soul, honour, and estate, all which are in most certain danger from idleness, the rock of nobility, considering the plenty of his table, and society, with all sorts of temptation. If, therefore, he be a hard student, he is not at leisure to be vitious: the devil knows it is to no purpose to tempt a busy man. Be always, therefore, employed: and because some are triflingly active, that you may not with them be idly busy, your book will instruct you how. O Frank, did you but hear the complaints of excellent personages, for missing of that opportunity which you are now master of; or could you but suppose yourself old and ignorant; how tender would you be of the loss of one minute! What would you not give to return to these years you now enjoy! Let this consideration sink deep and settle in you. Be more curious of the expense of your time than of your gold; time being a jewel whose worth is invaluable, whose loss is irreparable: therefore secure the present time, that you may not hereafter lose more by a vain bewailing of the past.

Now, because the best of learning

is to study yourself, and I have reason to believe I have some skill in you, having so curiously observed your nature and inclinations, I shall make some useful discourse in order to this knowledge, by which you may both see your defects and amend them.

The most profitable and necessary thing in the world is to know and study thyself. Wherefore, with all the plainness, sincerity, and observation you can make in your best temper of mind and body, lay yourself open to yourself: take an impartial survey of all your abilities and weaknesses, and spare not to expose them to your eye by writing, which I conceive the best done by framing your own character, and so to draw the picture of your mind, which I recommend to your yearly practice during your life. This, Frank, if you flatter not yourself, will be your best looking-glass, and must needs have a singular influence upon your religion, and serve your soul extremely well to very high purposes; for, by this means, your growth or decay in piety will be discovered, and, consequently, ways for the increase of that growth, or for the repairing of those decays and breaches in the soul, will more readily be found out, and be more easily cured.

* * * * * To conclude: If the fear of God be the star you sail by, doubt not of a good voyage; at least, be sure of a good harbour.

Obituary.

Miss ELIZABETH WOODHILL.

Miss Elizabeth Woodhill had the unspeakable privilege of being born of pious parents, who trained her up in the nurture and admonition of the Lord. By restraining grace she was kept from following the vain customs of a sinful world; yet she remained a total stranger to the

transforming influence of Divine grace, until near three years ago, when, hearing a sermon by a stranger, she became deeply convinced of her lost condition, and her utter inability to do any thing towards extricating herself from her wretchedness. In her diary she thus writes; "Oh may the impressions I have received this day never be

forgotten, but may they produce a lasting effect on my life and conduct! Lord, do thou condescend to help me, a poor sinner! I now feel I can do nothing of myself; Oh teach me, and save me, for thy mercy's sake! Until now, the trifles of time have engrossed me, but to-day I have been led to see the infinite value of my never-dying soul. Oh may I never cease to seek the Lord, until I find Him to my soul's salvation!" She began to read her Bible with prayer, diligently attended public worship, and retired in secret to mourn over the hardness of her heart, and earnestly to pray for a right spirit to be renewed within her.

Many weeks she continued the subject of much dejection and distress, yet still pressed with diligence after some sweet assurance of interest in the forgiving love, pardon, and salvation of God. At length the favoured hour arrived, under a sermon preached by Mr. Earl, March 18, 1818, from John xii. 32: *And if I be lifted up, &c.* Her hardness of heart was dissolved, and all her powers were engaged, fixed, and concentrated, in beholding with an eye of faith a crucified Saviour. She felt she could give up her soul, her life, her all, to him who had done so much for her. From that time she went forward in the divine life, frequently, (as her Diary expresses,) enjoying sweet communion with God as her Saviour.

It is about six months since it pleased God to afflict her with that disease which terminated her mortal career. At its commencement she

was asked by a friend, what she thought of her situation, and if she had any anxieties respecting recovery. She replied, "No, I have left it with the Lord: if he sees fit to restore me, it is well; if not, it is well. I am quite submissive to the will of God." She was favoured throughout with a sweet composure of spirit, was always placid, and was never once heard to utter a murmuring word. She said, "I dare not murmur; the Lord is so kind: so gently he deals with me, laying upon me no more than he enables me to bear."

Conversing with a friend on the state of her mind, in the season of extreme bodily weakness, she said, "I have no triumphs, but I have no doubts, no cloud. I feel I am safe; I am looking to Jesus." When entering on the dark valley of the shadow of death, an aged and endeared relative said, "How do you feel now?" She replied, "Very happy." On seeing her sister weep, she said, "Do not weep for me; I am going to glory. Jesus there stands waiting to receive me;"—and in a few minutes she sweetly fell asleep in the arms of her Saviour, August 21, 1820, aged twenty-four years.*

* This account was written by her beloved friend Miss Cope, a few days after her decease, and presented to her grandmother, Mrs. Woodhill, John-street, Aston Parish, at whose house the dear sufferer expired, after living chiefly with her grandfather and grandmother for twenty years and upwards."

JOHN WOODHILL.

Review.

On Protestant Nonconformity. By Josiah Conder.

(Continued from Page 27.)

It is with regret that we turn from the more agreeable task of commendation, to advert to what we deem an exception to the merits of a work

in which there is so much to admire. But Mr. Conder has left us no alternative.

After all that has been written upon the much-controverted subject of Baptism, we are informed in the preface, that "it seemed incumbent on the Writer, to exhibit what he

conceives to be the proper light in which the scriptures authorize our regarding the institution, notwithstanding that it led him to touch upon points respecting which Nonconformists themselves differ;" and that, "on the maturest consideration no alternative presented itself." Pref. Page vii. Under this conviction, the Author has devoted more than thirty pages in his second volume, to discuss the nature, design, mode, and subject of Baptism.

Every controverted point is open to discussion, and we are far from questioning Mr. Conder's *right* to adopt the language of Elihu, in reference to this, or any other subject, *I also will show mine opinion*. But the necessity pleaded for extending the discussion in these pages, beyond the prescribed limits of his subject, into "points on which Nonconformists themselves differ," we confess we have not been able to perceive. To show that Baptism is not a saving ordinance;—that it does not regenerate its subject, whether infant or adult, and by whatever mode administered;—to clear it of all the fabulous virtues, and fanciful analogies, with which it has been corrupted in ecclesiastical establishments;—was clearly a duty incumbent on the writer, and his work would have been incomplete without it. But beyond this line the author was not impelled by his subject. A defence of the *rite of Baptism* was not required in discussing the principles of Protestant Nonconformity. A defence of *Infant Baptism* is still less in character. This is altogether a work of supererogation. It is the very point where our author and the Episcopalian meet and shake hands. Mr. Conder could hardly be supposed to feel that the Baptism of Infants derived so much support from the false notions with which it is associated in ecclesiastical establishments, as that the removal of these should render it necessary, forthwith to raise for it an abutment out of other materials. Rather, perhaps, his gratuitous defence of this ritual observance, was intended as a compensation to the church for the damages he has done her in all her other institutions. Be

this as it may, on this ground we think she is fairly entitled to all the benefit of our author's arguments in favour of Infant Baptism; while we, who happen to be *Nonconformists* with respect to that rite, must be *Protestants* also, so long as it shall appear to us to want the seal and sanction of a divine authority.

As a term of salvation, or a rite of initiation into the visible church, the Baptism of Infants Mr. C. acknowledges to be indefensible: but he asks,

"Who then are the proper objects of Christian Baptism? Those alone who believe? Assuredly, if the remission of sins, the great blessing of the Gospel, is absolutely suspended on the intelligent exercise of faith in Christ." P. 466.

That the remission of sins is not suspended on the intelligent exercise of faith, in any case where such an exercise is naturally impossible, is freely granted. And that it is not suspended on the administration of any external rite, will also be admitted by those who have not swallowed the monstrous dogma of Dr. Mant and his disciples, "that all besides are left to the uncovenanted mercies of God." But neither of these concessions will negative the position that faith is a prerequisite to Baptism. Baptism may be suspended on the exercise of faith, though the remission of sins is not: and *it is thus suspended*, if the testimony of our author may be adduced as legitimate authority.

"Now, since none can forgive sins but God only, an acceptance of Jesus Christ in his Divine character as a Saviour, as well as in that of a Teacher,—a *belief* in other words, in the Father, the Son, and the Holy Ghost, was essential to the being baptized in the name of Christ for the remission of sins." P. 459.

In whose name then are unconscious babes baptized, whom our author acknowledges to be incapable of that *faith* which was made *essential* to this Christian ordinance? If a power exist to remit any of the *essential terms of a Christian institution*, that power, we apprehend, must be adequate "to decree rites and ceremonies."

If we advert to the *symbolical design* of Baptism, as stated by Mr. C.

we shall be as little warranted to conclude that Infants are its proper subjects.

"That the rite or action of Baptism was symbolical either of repentance or of the remission of transgression, by no means follows from this being the distinguishing doctrine of his (i. e. John's) preaching. The Jewish washings had certainly no such significance; they were typical of moral cleanliness, but the only instance in which the affusion of water was employed as an expiatory rite is that in which the whole efficacy was derived from the ashes of the sacrificed heifer. The occasions on which the ceremonial purifications under the Law became requisite, were not such as immediately called for repentance; they frequently related to involuntary extrinsic pollution. The Baptism of John, on the contrary, was designed to signify a moral change, a total cleansing, of permanent virtue, and the true idea of the figure seems to be, *the purifying influence of his doctrine upon the mind.*" P. 441.

In accordance with this sentiment the author observes of Baptism, as connected with the Christian system, that

"The rite of Baptism was symbolically significant neither of belief nor of repentance, but it continued to represent the designed effect of Divine instruction," i. e. moral purity. "In the same sense, it seems the most natural to understand the strongly figurative language of our Lord's conversation with Nicodemus, by referring it to the regeneration of mind which a proselyte underwent who really embraced the doctrines into which he was baptized." P. 447.

Speaking of its moral significance, and in reference to its mode, Mr. C. afterwards remarks,

"As symbolical of moral purity or cleansing, any mode of administering it might seem to be of equal significance; but that of immersion appears to me to be less appropriate to its specific import, and to be at the same time more likely to countenance the superstitious notion of its efficacy as washing away sin." P. 451.

Having adduced these passages in relation to the *subject* of Baptism, it might seem to be departing from this object to notice the author's reasoning in reference to the *mode*. But without losing sight of our principal

design, a specimen of Mr. C.'s logic on this point may claim our attention for a moment. We refer to the passage last quoted. It appears by the course of the argument of which this passage forms the opening, that Mr. C. is wishing to establish the position, that the baptism of adults by immersion is favourable to the notion of its possessing a regenerating efficacy;—a charge, in which he is not borne out either by fact or reason. Not by fact. For with whom has this superstitious notion originated; and where are the advocates of it to be found? Not amongst those who administer Baptism by immersion on a profession of faith; but with those who practise a different mode, and upon subjects entirely passive. Neither is this charge supported by the reason of the case. Christian faith is held to be one of the fruits and evidences of regeneration, and inseparable from it. Hence where faith is made a prerequisite to Baptism, by whatever mode it is administered, so long as this constitutes an essential term of the institution, a state of regeneration is presupposed by the administration of the rite. Where one thing is made an indispensable prelude to another, it cannot be supposed to be subsequent to, or simultaneous with it; or to produce that, of the existence of which it is required as "a sign and attestation." This would be equivalent to the placing of an effect antecedently to its cause, an error at which the early converts from Judaism to Christianity would certainly never arrive, as Mr. C. has stated, "by a process of association the most natural." They who make faith indispensable to Baptism are therefore sufficiently secured against the danger of ascribing to it a regenerating efficacy, by the terms of the institution. They are amongst the last on whom such an error is fairly chargeable, notwithstanding our author's readiness to fix it upon them, even at the hazard of contradicting himself. For, in the passage before quoted, Mr. C. argues, that any mode of administering the rite might seem to be of *equal* significance as a *symbol* of moral cleansing—or washing—but that that of im

mersion appears *less appropriate* to its specific import, and at the same time to be *more likely* to countenance the superstitious notion of its efficacy *as washing away sin*. But why *more likely* to countenance the superstitious notion of its efficacy in *washing away sin*, if any mode be *equally symbolical of a moral washing*? The argument appears to us so complete a solecism, that we know not how to account for it without supposing that the writer's prejudices upon this subject have betrayed his understanding. But passing this; we wish more particularly to direct our readers' attention to the symbolical design of the rite, in reference to the *subject*, as stated in the above quotations.

If Baptism be symbolical of moral purity, or of the cleansing efficacy of those christian doctrines into which the subject is baptized, as Mr. C. has stated, it seems natural to ask, With what propriety can it be administered to one, *born in sin, and shapen in iniquity*, while yet incapable of becoming the subject of that *faith which purifieth the heart*? Wherein consists the significance or appropriateness of this mystic sign, as applied to the certain heir of a depraved and polluted nature, concerning whom no evidence can have been furnished that he is, or ever will be, the subject of that grace which can alone sanctify and cleanse it? The moral defilement is certain, because universal; *Who can bring a clean thing out of an unclean? not one*. But the language of Peter, we apprehend, would not admit of an application equally extended: *Seeing ye have purified yourselves in obeying the truth through the Spirit*.

Are all who are born into the world *born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*?

"That such a change necessarily, or usually takes place at Baptism," Mr. C. justly observes "is disproved by the incontrovertible argument of fact. * * * * The proof of such a change being *attendant upon* the ordinance, seeing that scripture contains no promise to that effect, can never be obtained." P. 426.

The same "*incontestable argument*," we apprehend, will equally

disprove the *existence* of that necessary change, at the time the baptismal rite is administered, and in precisely the same number of instances. And that the cleansing efficacy of the gospel on the mind of the unconscious subject, will certainly be realized at any subsequent period, "seeing that scripture contains no promise to that effect, can never be obtained."

That all whom infinite Wisdom designs to remove from this state of trial ere personal responsibility commences, are comprehended in the provisions of sovereign Mercy, we have no question. But these can only be known, and the change wrought upon their incipient powers only perceived, by Him, in whose gracious purposes they are included. Between those who are thus early sanctified, by the immediate operation of the Holy Spirit, and removed beyond the power of temptation without feeling its darts, or bearing its scars; and those who shall be called to encounter all the perils of probation, we cannot discriminate at the time the baptismal rite is administered. And if we could, we should still be at a loss to perceive the appropriateness of the symbol as applied to either.

For with respect to the former; if, as our author states, "the true idea of the figure seems to be, the purifying influence of *any doctrine upon the mind*;" if it was designed to represent the regeneration of mind which a proselyte underwent who *really embraced the doctrines* into which he was baptized, its mystic design is lost, as applied to those whose faculties in the present state will never be sufficiently developed to apprehend them, *God having from the beginning chosen such to salvation through sanctification of the Spirit without the belief of the truth*. As a symbol of the sanctifying efficacy of *truth upon the heart*, the well-known operation of death as a natural cause, must render it an unmeaning ceremony as to a large proportion of those to whom it is applied. And with respect to the rest, those who are called to encounter the temptations of the world, the flesh, and the devil; we have "the

incontestable argument of fact," that the cleansing efficacy of the gospel is not uniformly realized in them. *There is, says the wise man, a generation that are pure in their own eyes, and yet are not washed from their filthiness.*

Far be it from us to wish to encourage a contracted, or a distrustful view of the purifying influence of the gospel on the hearts and lives of men; but against the "incontestable argument of fact" there is no appeal. The sanctifying operation of the gospel, on the spirits of those who shall be spared to hear its sound, being thus awfully precarious, surely the mystic exhibition of that efficacy must be premature. In all cases, therefore, the baptism of infants, as it appears to us, is symbolical of a moral transformation, of which the subject can afford no evidence, and for the prospective expression of which scripture has given us no authority. And it is unnecessary to remind Mr. C. that "the sufficiency of the scriptures is the foundation-stone of protestantism." For after having argued for the baptism of infants on the ground that such are included in the purposes of sovereign grace; with a happy disregard to consistency, he remarks; that "the will of God, not the divine purpose, must constitute our rule." P. 469.

Mr. C. observes,

"There is, we know, a way in which little children may come to Christ; and as, while he was upon earth, they received his divine benediction, so now, they may be made partakers of the blessings of his death." P. 467.

A case which has often been referred to; and which may well enough be cited as an example to pious parents to bring their infant offspring in the arms of their faith, and present them to the Saviour; but nothing short of the most extreme necessity, could induce such writers as Mr. C. to press into the argument for this ritual observance, a passage in which it is neither expressed nor implied; where there is no more allusion to Baptism than to the Supper, either in the text or the context; and which, by the same latitude of inference, might be urged

in favour of absolution, confirmation, or signing with the sign of the cross. What would become of Protestant Nonconformity if such a law of interpretation were once admitted; and if to acts of pious dedication, ritual observances were thus easily attached?

In adopting such kind of reasoning in favour of Infant Baptism, and it is on this account particularly to be regretted, our author loses that vantage ground, which he has so nobly occupied in demolishing the unscriptural ceremonies of the Romish Hierarchy. Take a passage or two as a specimen.

The danger of attaching to religious actions, adventitious circumstances, not authorized by scripture, is thus pointedly exposed.

"This wooden engine proves to contain within itself a hostile army. What may not by this artifice be smuggled into the christian church? Rites are circumstances, ceremonies are circumstances, circumstances fitting and decent in order to the due celebration of divine worship. The cross in baptism is a circumstance; so are the spittle, and the oil, and the salt, circumstances; such is the use of the crucifix itself. The consecration of churches is a circumstance; so is the consecration of water, of vestments, and of images. The Prayer-book and the Mass-book are alike circumstances, and so are all the mummeries of Rome.

* * * * *

The proposition, that every thing relating to the worship of God, which is not commanded, is forbidden, presents after all, when rightly understood, the only satisfactory conclusion on which we can rest.

* * * * *

Whatsoever is added as a moral or religious circumstance, with the view of constituting the action either more efficient, or more acceptable to the Lord of worship, is to be condemned as superstition; it being that sort of addition to the commandments of God, which is expressly forbidden. The application of this axiom may, like that of every general principle, be a matter of some delicacy; for this very reason, the decision must ultimately be left with conscience; but thus much there is no room for hesitation in affirming, that all symbolical, or ceremonial worship, not expressly instituted by God himself, borders upon modal idolatry. These form

a part of worship, therefore they are worship, and worship uncommanded is forbidden,—the analogy warrants the use of the metaphor,—it is *strange fire*. The ritual consecration of places and things,”—and might not the author have added, of persons—i. e. infants?—“is clearly no part of the circumstantial of obedience; it has no relation to any positive commandment, and must be classed with those palpable corruptions of Christianity by human invention, which the scriptures pointedly condemn. ‘It is not in the power of man,’ it has been well remarked, ‘to determine of any such religious or holy place, because he can make none so.’ Here Protestants are called upon to make a stand, and to reiterate the famous declaration of Chillingworth in terms somewhat modified; the New Testament, the New Testament *only* is the religion of Christians.” P. 347—350.

These arguments breathe the very soul of Protestantism; and for their reflex operation on the rite of Infant Baptism we are not responsible. But Mr. C.’s defence of that rite in the same volume, we confess, does not appear to us *like apples of gold in pictures of silver*.

Tea-table Chat; or Religious Allegories told at the Tea-table in a Seminary for Ladies. By Robert Burnside, A. M. Vol. I. 193 Pages. 12mo. Bds. 3s. 6d.

“*The Religion of Mankind*,” by the same author, reviewed pp. 419—422 of our last volume, was better suited to the hours of study; this little work, to the hours of relaxation. The object of both, however, is to promote the best interests of their readers.

“The substance of these tales, with the exception of one or two, was delivered at a respectable seminary for ladies in the neighbourhood of the metropolis. They were taken from a multitude similar to them, not as being the best, but because they presented themselves first. The reason of their recital was, that the author deemed it his duty, in maintaining the character of a tutor, not to lose sight of that which belongs to a Christian minister. He therefore took advantage of the few moments that were set apart for refreshment at the tea-table, when business was suspended, to remind his fair pupils, in a manner which might be somewhat pleasing as well as instructive, that it was of im-

portance to be amiable and happy, not in time only, but also in eternity. For the sake of insuring variety, the story was usually founded on one of the texts that had been preached from the preceding Sabbath; and two or three questions relative to its meaning, with the answers, terminated the affair. To what use, if to any, the narrative was applied the relater is ignorant; but this he knows, that when he was in danger of deviating from the custom through press of business, the young ladies always took care to intimate, in a manner sufficiently intelligible, though respectful, that they had not had their tale.”

ADVERTISEMENT.

We rejoice to see our venerable and esteemed friend thus usefully employed. It is of great importance, not merely that “what is written be upright, even words of truth,” but also that “the preacher seek to find out *acceptable words*,” thus deserving the commendation given in the sacred oracles to him “that *winneth* souls.” We pray that his valuable life may be long spared as a blessing to the rising generation, and that his labours to do good may be crowned with eminent success.

Our opinion of the work cannot be more correctly given than in the following extract of a letter which we have just seen, written to a person who resides above sixty miles from the metropolis, and with which we shall conclude.

“I have lately read with very great pleasure Mr. Burnside’s *Tea-table Chat*. This minister seems to be in the habit of preaching his sermons twice over;—once in the pulpit; and the second time, worked up into entertaining and very edifying allegories, at the tea-table, between the lessons which he is in the habit of giving to his fair pupils. Not knowing what more acceptable present to make you, I have purchased and now send one, of which I beg your acceptance.”

LITERARY INTELLIGENCE.

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Extract of a Letter from the Rev. Dr. Staughton of Philadelphia, to Mr. Ivikey, dated Nov. 11, 1820.

MY DEAR BROTHER,

By the ship *Jartine*, I have the pleasure of sending you a line, and with it some of our recent publications. These will inform you of the state of things among us in a missionary point of view. We have many trials, but the palm-tree can sustain pressure. The cause is the Lord's, and his kingdom must come.

Brother Ward has arrived in America. I have received a letter from him, dated New York, but have not yet had the pleasure of seeing him. I hope he may do something in these States that shall amply repay his visit.

We have a fine building rising in Washington city—four stories high, 117 feet by 50, for the accommodation of a national, Baptist, theological institution. Twenty young men are now studying in Philadelphia, some of whom are persons of considerable promise. These will, in all probability, be removed to the federal city, at the close of the next summer, when it is expected the building will be ready for their reception. Mr. Ira Chase, a professor in the Institution, is a young man, whose habits of study are laborious, and whose talents are of a superior order. The education, like the mission concern, meets with considerable opposition; but I trust it will exceedingly grow and increase.

What a painful reverse has occurred at Burmah! You will be pleased with the manly, godly temper that breathes through Mr. Judson's journal. Let us hope that all these scenes, unpropitious as is their aspect, will yet terminate in the furtherance of the gospel.

The Lord bless you. Ever yours,

W. STAUGHTON.

The following Extract from the Journal of the Rev. Mr. Judson, contains the account to which Dr. Staughton alludes. It is copied from an American Quarterly Publication, entitled "THE LATTER DAY LUMINARY for November, 1820."

Application to the New Emperor of Burmah by the American Missionaries,

for permission to propagate Christianity in his Empire.

January 27.—We left the boat, and put ourselves under the conduct of Moug Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the Emperor had been apprized of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moug Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or "propagators of religion;" that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his Majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moug Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole com-

pletely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Mouno Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Abasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly riveted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—“Who are these?” “The teachers, great king,” I replied. “What, you speak Burman—the priests that I heard of last night? When did you arrive? Are you teachers of religion? Are you like the Portuguese priest? Are you married? Why do you dress so?” These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Mouno Zah now began to read the petition, and it ran thus:—

“The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future

punishment, and enjoy, without decay or death, the eternal felicity of heaven,—entreating that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation; they present themselves to receive the favour of the excellent king, the sovereign of land and sea.”

The emperor heard this petition, and stretched out his hand. Mouno Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the meantime, I gave Mouno Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. ‘O have mercy on Burmah! Have mercy on her king!’ But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Mouno Zah stooped forward, picked it up, and handed it to us. Mouno Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Mouno Zah interpreted his royal master’s will, in the following terms:—“Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away.”

Something was now said about brother Colman’s skill in medicine; upon which the emperor once more opened his mouth, and said, “Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence he

had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates, with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend Inquisitor, and retreat to our boat.

MR. BROUGHAM'S EDUCATION BILL.

It is understood that Mr. Brougham is determined to press forward his obnoxious bill for erecting another establishment, in connexion with the episcopal church, under the entire direction of the parochial clergy, and towards the expense of which the Dissenters must contribute, should it pass into a law, notwithstanding the insult offered by it to them and their principles. It is the most oppressive measure that has been attempted since the "Occasional Conformity Bill," in the reign of Queen Anne. We are happy to learn, that the leading persons among all classes of Dissenters in London are resolved to oppose this injurious, exclusive, and impolitic measure, by every means within their power.

The Editors feel great pleasure in obliging the Committee of the "Protestant Society," &c. by inserting the following Documents upon the above subject, (see Page 89;) though from their being sent so late, it has required an additional quantity of letter-press.

NEW CHURCH FORMED.

HANLEY, STAFFORDSHIRE.

On Friday, December 1, 1820, a Church was formed in the Baptist

Chapel, Hanley, Staffordshire.* Eight persons, resident in Hanley, who were members of the Baptist Church at Burslem, received their dismission for that purpose.

Rev. J. Newland, Independent, began with reading the scriptures and prayer. Rev. J. Hinners described the nature of a Christian Church, from 1 Cor. ii. 9—17; and implored the divine blessing upon the union thus publicly recognized. The Rev. W. Farmer, Independent, exhorted the church from Phil. i. 27, and concluded with prayer. It gives us pleasure to announce that this house of prayer, which has so long remained in a desolate state, has been repaired, and is regularly supplied. Still it is regretted, that notwithstanding the liberality of the friends who have exerted themselves for the revival of this cause, there remains a debt of three hundred and forty-four pounds upon the chapel, it having cost four hundred and fifty pounds, and one hundred and fifty pounds having been expended in repairs. The burden rests principally upon an individual, who has in this case already exerted himself to the utmost, which renders an appeal to the liberality of the Christian public indispensable, and from the nature of the case it is earnestly hoped it will not be made in vain.

Sermon for the Relief of Protestant Dissenting Ministers' Widows.

THE Annual Sermon recommending the benevolent purposes of the Society for the relief of necessitous widows and children of Protestant Dissenting Ministers, is expected to be preached by the Rev. W. J. Fox, of Parliament-court, Artillery-lane, Bishopsgate, at the Old Jewry Chapel, removed to Jewin-street, Aldersgate, on Wednesday noon, the 4th day of April next.

PORT OF LONDON SOCIETY

FOR

Promoting Religion among Seamen.

A PUBLIC MEETING will be held at Free-masons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Tuesday, February 13, 1821.—The Chair to be taken at twelve o'clock.

* See an account of the re-opening of this place of worship in our Number for June, 1820, page 251.

TO THE MEMORY OF MRS. HANNAH CHAMBERLAIN,

The Wife of one of the Missionaries at Serampore,

WHO DIED AT CUTWA, NOV. 14, 1804.

Occasioned by reading the affecting Narrative of her Decease, in Mr. (now Dr.) Marshman's Letter to Mr. Sutcliffe; in the 3d Volume of the Periodical Accounts of the Baptist Mission.

"The righteous shall be in everlasting remembrance." Psalm cxii. 6.

HEARD ye that sigh? It breath'd from *Serampore*—
 The wife, the mother, sister, is no more!
 She, to the will of God supreme resign'd,
 Cross'd the wide sea, and left her home behind;
 Her father, mother, kindred, country, all,—
 Save one lov'd object. To the heavenly call
 Not disobedient. See! see her leave
 Her native land, and tempt the briny wave,— }
 Where soon her first-born finds an early grave! }
 The veil we draw o'er that affecting scene,
 The feeling mind knows what such partings mean.
 Born on the sea, her infant's voyage ends,
 The mother childless—distant from her friends—
 Yet is she still supported, and she sees
 A Father's hand, though veil'd in mysteries;
 Yields up her babe, nor at her lot repines,
 Mourns, but not murmurs, at his wise designs.
 See her safe landed on a heathen shore—
 See, and with her, the Christian's God adore!
 His God in Christ, in *India's* fervid clime,
 Sov'reign of earth, air, sea, eternity, and time!

How shall a stranger tell the mournful tale,
 Fraught with unusual interest? How paint
 Her blest departure from this tearful vale—
 The sweet experience of the dying saint?

Ah, *Chamberlain!* for thee, for thee I weep!
 A widow'd husband! Motherless thy child!
 Methinks I hear thee, when she fell asleep—
 Hear thee address her clay, in accents wild,*

"Speak, my lov'd *Hannah!* let me hear thy voice!
 Those tones affectionate, repeat once more!
 Oft have they made this anguish'd heart rejoice—
 Speak, dearest woman!" but—"the struggle's o'er!"

Marshman! Of men most feeling—thou wast there;—
 Sure, never mourner had a kinder friend!
 Such proofs of love—Ah! would they were less rare—
 In which the brother and the Christian blend!

Oft have these eyes thy tender page bedew'd,
 And oft these lips pour'd blessings on thy name,
 When, in idea, I that scene have view'd,
 Which lays to sympathy so strong a claim.

The mother now has left her babe behind,
 And lies at *Cutwa*, solitary—low:—
 But their blest spirits round the throne have join'd,
 To sing and love, as angels cannot do!

Written in Bed, 13th May, 1812, by the severely afflicted Author of "*Spiritual Recreations in the Chamber of Affliction.*"

* See the interesting Narrative, Vol. III. Periodical Accounts, Page 68—74.

Irish Chronicle.

From Mr. William Moore, an Irish Reader.

Kilmaetige, Dec. 18, 1820.

REV. SIR,

Since my last journal I have travelled through the barony of Tyrera, part of Tyrerawly, Covran, and the barony of Lieney. From one extremity to the other, I have not been more than four nights in the same bed, and but seldom the second, during which time I have been in company and conversation with all descriptions of people—the thief, the blasphemer, the scoffer, the deist; in short, with persons of every description abounding in these perilous times. However, the Lord has found out his own, even amongst these characters; instances of which will appear, to his glory, and the comfort of his people, though by means hitherto unknown and unexpected.

Deism abounds here to a great extent. The principle is so agreeable to flesh and blood, that the spark of corruption is easily fanned into a flame: and when we see these two characters, the deist and the papist, combined against the scriptures, instead of being surprised, we should consider it a cause for concluding that “the kingdom of heaven is at hand.”

The day after I sent off my last journal, R. Moore told me he had been in conversation with a deist, a man of great natural ability. As he would not admit the truth of the scriptures, and Richard had never seen any of Thomas Paine's writings, he urged me to go with him to the place where this man lived, thinking it was not more than three miles distant. It proved, however, to be more than seven, and it was the most difficult road I ever travelled. Richard himself did not know exactly where the cabin was, but by inquiry we made it out, and when we had found it, nothing could surprise me more than to find a man of his abilities in a wilderness; a man of strong memory; a great reader of history; well versed in Paine's doc-

trines, as well as in the “Pastorini,” which is one of the most celebrated works of the papists. In short, there is no history I ever read, or saw any quotation from, of which he was not master. He quoted the Alcoran where he thought it suited his purpose. No time was lost, as he immediately commenced the attack against the scriptures. He said, that there were historians as credible as Moses, who proved the existence of this world to have been more than twenty thousand years; and he asked me whether I could deny that Thomas Paine was a man of as sound judgment, and of as solid reason, as Moses, or any man that ever appeared in the world?

I replied, that the difference between Moses and Paine was this; Moses wrote and spoke by divine inspiration, and Paine by the inspiration of the devil.

“Oh,” said he, “you are acting against the principles of your own religion; you are taking on yourself to judge another.”

“No,” replied I, “and when you and I part, I hope you will have the manly honest spirit not to bring that charge against me behind my back: I do not, nor ever shall I, judge any man; I only read the sentence of the Judge, who will judge Paine, and you, and me; which sentence is this; *He that believeth not shall be damned*. You and Paine both declare, that you do not believe in the name of the only-begotten Son of God. The sentence therefore is already passed upon you both, and is left written, for all men to read.”

“Well,” said he, “men may say and write what comes into their heads. You have read the *Pantheon*, *Ovid's Metamorphoses*, and all those poetical fictions, which you believe as well as we to be fictions, concerning *Jupiter, Juno, Mercury, Mars, Hercules, &c. &c.* and why should not your authors of the scriptures be disbelieved as well as they? They are all priestcraft.”

I feared that all would be of no use, and that I should have to leave him as I

found him; but the Lord would not so permit. A thought suddenly struck me. "I beg your attention," said I, "only to one chapter, and I will trouble you no further. If I do not convince you from that chapter that *all scripture is given by inspiration of God*, I will drop the controversy, and we will part friends as we met." We had an Irish Bible, and a better Irish reader I never heard. We opened upon the second chapter of Daniel. I said, "Will you read it," "or shall I?"

"I will," answered he.

When the chapter had been read, I said, "If you had not been an excellent historian, I would not have pointed out that chapter. You cannot deny that the *Babylonian* was the first great monarchy ever established in this world."

"Granted."

"The *Medo-Persian* succeeded: then the *Macedonian*; and lastly, the *Roman*."

"Freely admitted."

"You also will admit that the *Roman* was the most powerful that ever appeared?"

"Yes."

"And that, on the irruption of the barbarous nations, that empire was divided and subdivided, and never has been one body or empire from that period to the present."

This not being denied, I thus proceeded. "I will endeavour to prove from the same chapter that it never will; and also that a part of this image is still in being. This appears to me as plain, as the whole did to Nebuchadnezzar. This prophetic vision appeared to Nebuchadnezzar 2390 years ago, and the accomplishment is a history of the world from his time to the general judgment."

"If," answered he, "you can prove to me that any part of that image still exists, I will submit, and will acknowledge that the scriptures were given by divine inspiration."

"You perceive," said I, "from the interpretations, that the *head of gold* was the Babylonian or Chaldean monarchy, which vanished away. The *Medo-Persian breast and arms of silver* succeeded, and they also vanished away. Then came the *Macedonian belly and thighs of brass*. The *iron legs and feet*, or Roman monarchy, broke and subdivided the Macedonian. The *ten toes* into which the Roman monarchy was divided by the irruption of the barbarians still exist. The days, therefore, in which we now live were predicted in the sacred volume, and the dream is certain, and the interpretation sure."

A more humbled man I never saw. After this there was no opposition, but a

patient hearing. He came three miles on the road with us, and said he would often go to Richard's house. He besought me, whenever I should come, to let him know. So the Lord has put a stop to that deistical spirit, I am persuaded, in that part of the country; and I hope to see this humbled man become an able defender of the truth.

After leaving him, I called at a place where there are two men that have not received the sacrament from the priest these two years past. At that time I terrified them so greatly, that they told me they durst not attempt to receive; it any more according to the faith of the popish church. One of these men could read, the other could not. The illiterate man said, that from the time of my first beginning to explain the scripture-plan of salvation, he was greatly agitated in his mind, and was convinced of all the errors of Rome, except purgatory; but that from his infancy that belief had been so strongly impressed on his mind, that if he could be convinced that any of those whom he called the holy fathers entered heaven, until released from purgatory, after the death of Jesus, he should have all doubts removed from his mind.

He paid the greatest attention, whilst I explained to him the parable of the rich man and the beggar. But in order fully to convince him, I read and explained to him the conference of Moses and Elias with Christ before his death. "Surely then," said I, "they could not at that time be in purgatory." He acknowledged that his doubts were considerably removed, and that he would meditate on the subject, earnestly desiring that I would soon return. I promised to return twelve days after, which promise I am sorry I have not been yet able to perform.

At my return home, I found, to my consolation, that my labours there had not been in vain. There was a poor old woman that I mentioned in a former journal, to whom I read, and who was convinced of the truth. She had died without what is called the benefit of the clergy; that is, the ointment. The day after my return, I visited a young man at the point of death, who had constantly been inquiring whether I was come home: it was a case which I mentioned in a former journal. Two days before his death I was with him, and left him reconciled; but when his unbelieving neighbours gathered about him, and urged him to send for a priest, his parents very properly said, they would neither urge him nor prevent him. (The whole family, I hope, are not far from the kingdom of heaven.) He said, he did not think a priest could be of any service to him. "Well then," said a sister of his, though a

young woman, "if you do not, do not send for him;" he also died without benefit of clergy. As it is their last and only hope at the hour of death, and their sole dependence rests for time and eternity on the ointment and purgatory, there was a great outcry made about his dying without the ointment. A woman answered, "Ye are all wrong; Billy Moore anointed him. And take care, but his ointment would do better than ye imagine." The youngest brother in that family, five years ago, renounced popery openly, and by means of his reading the scriptures the family are greatly enlightened. A few days after, another brother of the deceased met the priest. The priest asked, "Was his brother dead?"

"Yes."

"And why did not ye send for me?"

"I suppose if he had thought it necessary, he would."

"And," said the priest, "what will become of his soul?"

The young man replied, "His soul is at the mercy of Jesus, who will judge us all."

The priest then asked, "When were you at your duty (that is, confession)?"

"Not these two years," answered the lad; "for when one of our brothers changed from that profession, a former priest hearing of it, cried out from the altar, that not one of the family should enter the chapel any more: therefore (said he,) we did not trouble it since."

The priest stooped his head, and went off weeping.

So in these five years past, there have been in one town six who have died without the benefit of the clergy; and the priests know well that their craft is in danger, for on the traffick of the souls of men their whole living depends.

I have been much entreated by three faithful men in different places, whose wives are their greatest cross, through unbelief, to visit their houses. I replied, that surely themselves could converse with their wives, and it was natural they would sooner hear and be persuaded by them, than by me; but they thought otherwise. The first I went to heard with becoming patience, and at the conclusion I said that it is written, *There will be two in one bed: the one shall be taken, and the other left.* "Well," answered she, "I shall be the one that will be taken." This led me to read the awful judgments pronounced against the antichristian church, and to point out all their abominations and sorceries, which were written, and which she herself could not deny. "Well," answered she, "My mind will greatly alter, if ever I trouble them again."

The next woman was quite attentive,

and spake neither for nor against, but heard both promises and judgments. The result I know not yet.

The third woman was a Protestant outwardly, but a rank Papist inwardly. Her answer always was, when her husband desired her to read or hear the scriptures, "Let every one mind his own soul." Five different times he sought me at places I used to be at: at length I went with him, and I am persuaded it is one of the best visits I ever paid. The Lord has so ordered it, that three others and herself are brought out of darkness. When the Lord grants the blessing, the work is easily done; though really there was no encouragement of success at the beginning. There was a scoffer present, who, in derision said, he would thank me if I would let him know if his name was written in the book of life?

I told him, he would not wish it should be there.

"O!" said he, "there is nothing I would wish more."

"I think I can make you acknowledge," replied I, "that you would not, and I will ask no proof only from yourself." I showed him the whole gospel plan of salvation, how a sinner could be justified. They all paid the greatest attention. "Now I am pretty confident you would not wish to be saved in that way; yet this is the only way that men ever were saved, or will be saved, and in which they can have assurance that their names are written in the book of life."

"Well," said he, "that is the way in which I would wish to be saved."

"Be honest," answered I, "did you in all your life before hear or know of that way of salvation?"

"I never did," said he.

"I am thankful to you for acknowledging the truth," said I. "Now if you were sure before this time to-morrow you would die, would you not wish to be anointed?"

"To be sure I would."

"Then," said I, "you have neither lot nor part in the salvation of which I was reading. Your wish is to be saved by the mark of the beast." I then read part of the 13th chapter of Revelation, where all worship the beast, except those whose names were written in the book of life. I next read part of Rev. xiv. concerning the torments with fire and brimstone, and charged their consciences to answer; "Was it not by confession, stations, ointment, and purgatory, they hoped to be saved, and was not the blood of Jesus left entirely out of the question?"

This they could not deny.

For a little time they were actually in

despair, asking what they should do to be saved?

I told them, there was hope, and quoted Rev. xviii. 4, *"Come out of her, my people; saying, that if they were the people of God they would obey the call. They declared they would, and earnestly requested I would spend another night with them before I left the country. This I did. The next evening there was silence for a considerable time, and then explanations were required how they should obtain acceptance with God, and make satisfaction for their sins, before God would have mercy on them. I told them, the sure preparation was, to see themselves lost, ruined, guilty sinners, condemned by the holy and just law of God, and unable to make the least satisfaction. And then, when they felt there was no hope, the Lamb of God that taketh away the sins of the world was presented to the sinner, and whosoever believeth in him shall not perish, but have everlasting life. We had most comfortable conversation, until a fiery young woman could refrain no longer; but it turned out for the better. She burst out in a rage and railed, saying, "According to your religion, a man may go and murder, rob, and commit all manner of depredations. He has nothing to do but believe in Jesus. No," continued she, "I must fast, pray, and make satisfaction for my sins." She railed at great length, and I let her go on. At length I replied, "Ye are all Catholics, I will bring the whole matter to a conclusion. Now," said I to her, "did you, or any of you, ever see a believer murder or steal? Did you ever see a believer in Jesus die on the gallows?"*

They acknowledged they never did.

"No," said I, "they are kept by the power of God through faith unto salvation; and they are not their own, they are bought with a price, and are therefore preserved from evil. On the other hand, are not those that are confessing, and performing stations, hanging, transporting, imprisoning, and betraying one another?"

There was not an individual in the company that did not acknowledge it to be

the truth, nor could they deny it, nor was one of all of them more humbled than she that brought on the contest. Then I showed them the cause, and proceeded to observe, that if the scripture doctrine was impressed on their minds, instead of the soul-ruining fables which they were taught, they would be a happy people, and it would save them great expenses. That blessing, said I, the schools have produced, and they will have the desired effect.

The following account I have from my son. A man that lives in a distant part of the country, travelled with him eight miles. Religion was the subject. The man said, "I never knew what the word scripture signified until my children, that I sent to the free school, brought a Testament from school. I read the whole book, and I believe it is the best book in the world; and all my neighbourhood are reading, or getting persons who can read, to read for them: and there is nothing can prevent the people from reading them; for they will read them unknown to the priest. But there is another great obstacle, greater than the priest, a book called *Pastorini*."

"I never saw that book," answered my son; "but my father says, that that man was the most deceived man that ever handled a pen, and that it is owing to that book that so many have been hanged and transported these two years past in Ireland."

"I wish your father," said he, "would come to our neighbourhood, where that book is a very great obstacle to the scriptures."

But the children's minds cannot be corrupted. So, notwithstanding all opposition, the light is breaking forth. I have been tedious, as I am endeavouring to make plain the progress and reception of, and opposition to, the scriptures; and I hope shortly I shall speak of the triumph of the gospel. And that my poor countrymen may be rescued out of worse than Egyptian bondage, is the prayer of your loving friend,

W. MOORE.

* * The Secretary has received from a kind friend to the IRISH SOCIETY, residing at Margate, a handsome present of the Publications of the "Book Society for promoting Religious Knowledge among the Poor." Also a Collection of the cheap devotional and superstitious publications circulated by the Roman Catholics, among the peasantry in Ireland.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

Bristol and Bath Auxiliary Society.

THE services connected with the Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, commenced in the former city, on Tuesday evening, 14th of November, 1820; when the Rev. Wm. Jay of Bath delivered an excellent discourse from Luke xix. 40, *And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, at the Meeting-house in Counterslip.* The service was opened by the Rev. S. Lowell with reading and prayer; and concluded by the Rev. Mr. Sheerman.

On Wednesday morning, the 15th, at Broadmead, the Rev. Mr. Wood of Dublin prayed; after which, the Rev. R. Hall preached from Job ii. 4, *Skin for skin, yea, all that a man hath will he give for his life.* In the evening of the same day, at King-street, the Rev. Mr. Reed prayed, and the Rev. Christmas Evans of Anglesea preached from 1 Chron. xiv. 15, *And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.* The Rev. Wm. Thorp concluded with prayer.

On Thursday morning, the 16th, the public meeting, which was most numerous and respectably attended, was held at the Assembly-room in Prince's-street, Richard Ash, Esq. in the Chair, when the various resolutions connected with the business of the Society, were moved and seconded by Dr. Okeley and Mr. Everett; the Rev. Samuel Lowell and the Rev. Richard Reece; C. C. Bompas, Esq. and the Rev. W. Thorpe; the Rev. T. S. Crisp

and the Rev. Christmas Evans; the Rev. Dr. Ryland and the Rev. John Holloway; and Mr. Whittuck and Captain Carpenter, R. N. The second of these resolutions noticed, with just approbation, the union which has been effected, in the course of the last year, between the two Auxiliary Societies at Bristol and at Bath, and recommended its extension to the surrounding Districts.

On Sabbath morning, the 19th, the Rev. Robert Hall again advocated the cause of the Society, by delivering a most impressive sermon, from Isaiah liii. 6; *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.* The Rev. C. Evans preached in the morning at Counterslip, from John xix. 30, *When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost;* in the afternoon (in Welsh) at King-street, from Matthew xxviii. 6, *He is not here; for he is risen, as he said. Come, see the place where the Lord lay;* and in the evening, at the Welsh chapel, from Dan. ii. 35, *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

On Tuesday, the 21st, the Public Meeting was held for the City of Bath at the Baptist Meeting-house, Somerset-street, Edward Phillips, Esq. of Melksham, in the Chair. On this occasion, also, the usual resolutions were passed. The meeting was most respectably attended, not only by the friends of Missions in Bath, but by various individuals from Bristol, Frome, and other adjacent places.

On Wednesday, the 22d, the Rev. R. Hall delivered an excellent sermon, in the place of worship where the public meeting was held, from 1 Tim. ii. 1, *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks*

be made for all men; in the evening of the same day, the Rev. C. Evans preached from Luke xxiv. 47, *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

The collections made on these several occasions amounted to £430; which is about £100 more than was received last year. A still greater increase had taken place in the amount of receipts for the year, which, including a sum of £321 7s. 6d. subscribed towards the College at Serampore, were no less than *one thousand two hundred and seventy-one pounds*. We congratulate our active and zealous friends in this important district, on the distinguished success which has attended their exertions on behalf of the Mission, so that it may truly be said, in reference to their Society, *Their last works are more than their first*. We understand that, under the Divine blessing, it has been principally owing to a judicious perseverance in the plan of *personal application* to the friends of religion in general; and we are persuaded that if similar steps were taken in other places, the result would be very gratifying, and much would be done towards removing the embarrassments under which the Society labours.

KENT.

THE Committee of the Auxiliary Society for the County of Kent, have held an extraordinary meeting, to consult how they may most effectually assist the funds of the Society, and have appointed deputations from their own body, to visit every church in the district, and request collections for the Mission. Messrs. Shideley of Sevenoaks and Giles of Chatham will go through the Eastern part of the county, and Messrs. Atkinson of Margate and Exall of Tenterden the Western. They hope to carry this plan into effect in the course of the present month; and we feel a pleasing confidence that what has been so promptly and liberally devised by our brethren of the Committee, will be met with equal cordiality and kindness by the friends to whom these applications are addressed.

BROMSGROVE, WORCESTERSHIRE.

THE two Baptist churches in Bromsgrove have kindly resolved to form an Auxiliary Society in aid of the Mission; and have farther determined to avail themselves of the aid of a neighbouring minister to make immediate collections in each place of worship.

KINGSBRIDGE, DEVON.

INTELLIGENCE has also been received of the formation of an Auxiliary Society at Kingsbridge, Devon, the birth-place of our late valuable Missionary brother, Mr. Trowt. We subjoin an extract from the letter announcing it, addressed to the Secretary of the Parent Society.

“ENCOURAGED by the cheering prospect of Missionary labours in general, we have for some time been desirous of initiating ourselves into the plans recommended by the Parent Society, which are so well calculated to unite the affections of our churches, and to promote the best interest of the Mission. For these purposes, the evening of the 14th of December, 1820, was set apart, when the following arrangements were made,* which met with the decided approbation of our friends. A penny-a-week fund has been established among us upwards of eight years, and which, on the whole, has paid into the Mission Treasury as much as we could reasonably expect; yet, as our present arrangements will call others of our esteemed friends to co-operate, and be the means of extending general information, we humbly trust that the funds of the Society may be benefited by our labours, and pray that Almighty God may prosper the work of our hands. We shall be extremely glad to receive any additional information from you.

“Imploring that the Spirit of God from on high may descend and abide on every Christian Missionary, until the important tidings of salvation and eternal life, by Jesus Christ, shall have sounded through the wide creation, on behalf of our Committee, we remain, dear Sir, respectfully and affectionately yours,

F. S. RANDALL, } Secretaries.
WM. MATTHEWS, }

SEVERAL collections have already been made among our churches in London and its vicinity. An account will be given in the Herald for next month of all which may have been received by the Treasurer up to the 13th instant.

* Referring to a copy of the Rules annexed, which are in substance those published in our Number for August last.

On the 10th of January, a gentleman entirely unknown to Mr. Burls, called and presented him with a bank-note for *one hundred pounds*, as a donation to the Mission. When he was requested to specify in what name it should be entered, he replied, "An Unprofitable Servant;" alluding to Luke xvii. 10.

Foreign Intelligence.

CHITTAGONG.

Extracts from letters addressed by Mr. Peacock to the brethren at Serampore.

Chittagong, March 7, 1819.

I HAVE just been to look at our Bengalee school, which has now been established about four months: there are about twenty-eight children who attend. Do pray, let me entreat you to find some means of sending books both for the English and Bengalee schools. Mr. W. is very zealous for the schools, especially for the Bengalee. He has desired me to establish another at some distance from the one already established, and he will bear the expenses thereof. I have done as he desired, hired a pundit and a school-house, and there are about fourteen children beginning to attend. They seem here more afraid than at any other station, that we wish to take their cast away; however I hope that idea will wear away gradually, and that by and by we shall be enabled to establish large schools of native children. But I wish you would send us Bengalee Lancasterian reading tables, and also some Bengalee school books of short lessons, for those children who begin to make progress in reading.

June 3.—I am much in want of slates and pencils, and Testaments for the school. We have now seventy-four scholars belonging to the school. I received the three sets of Lancasterian tables which you were so good as to send us, and I thank you for them. We are troubled with vermin that eat the paper off the reading boards as they hang up, in consequence of which I am obliged to order a case of shelves to be made, which will cost about eighteen or twenty rupees mak-

ing, for the school, to put the books, &c. in, after school hours.

My school is my congregation also; for I have only my scholars to read the word of God to on Sabbath days, and sometimes an old woman or two, besides some one of their relatives. But I must say, that it is a congregation I am well satisfied with, from the attention they seem to pay to what is read to them, and some of them are at the age of understanding, being thirteen, fourteen, fifteen, sixteen, and seventeen years of age, very poor and humble boys. As soon as you send me some Watts's Catechisms and Hymns, and a few Testaments and Bibles, I intend to open a Sunday school also, for I see no good end in giving them a holiday on the Sabbath days: they only spend it in idly roving about, and some in wickedness. We evidently see that the Lord has abundantly blessed Sunday schools for the poor in England. If it please God therefore to establish me in this good work, my Sabbaths will in future be spent in teaching and preaching to my young congregation. May the Lord have mercy upon us all, and deliver us from evil, and cause his face to shine upon us!

June 19.—THE Chittagong school is still upon the increase. I was at first almost inclined to repine under an idea that the Hindoostanee which I had laboured so hard to acquire while at Agra, would now be entirely useless at Chittagong; but I find it to the contrary: I should have been quite at a loss without it. I and my poor scholars would have found very great difficulty to understand each other, but now we can talk and converse and go on with the lessons, with as much ease and familiarity as though we had been brought up under the same roof together. Some of my scholars are of the age of fifteen, sixteen, seventeen, and eighteen years; and you know that it is in general rather a tedious and difficult task to have to begin letters with such grown-up lads as these. However, seeing these poor fellows attend so constantly, labour so hard, and seem so desirous of instruction, I find much pleasure with them, weariness and difficulties being done away. My scholars are also my Sabbath day's congregation; and I do assure you no despicable congregation neither; many of them being at an age capable of understanding: they afford me much encouragement by the attention they seem to pay at worship as well as at school. Some might be apt to despise the idea of having only a congregation of boys to preach to: but really I am quite happy and pleased with such a congregation. Only let the Lord bless, and they are welcome to despise that will. I have got just the kind of congregation

which suits me. And we know who they were that sung Hosannas to Christ in the temple,—not the learned and the wise, but poor children. Throughout the week we generally assemble for school at eight o'clock, when we commence with worship in Hindoost'hanee, and I am in great hopes that the reading of the scriptures, regularly and daily to the scholars, will not be in vain. We know who hath said, "my word shall not return unto me void, but it shall prosper in the thing whereunto I sent it."

JESSORE.

Journal of Mr. Thomas, for March and April, 1819.

On Tuesday, the 2d of March, brethren Huri-Dasa, Didhera, and I, went out and spoke to eleven brahmuns, shoodras, and Musulmans. On Wednesday, the 3d, had a very pleasing conversation with a brahmun, who gladly received a scripture tract. On Lord's-day, the 7th, went to Chougacha and performed the morning service, and in the evening we held a church-meeting, Sristee-Dhura, Nirmul, and Soonahlee were proposed to the church. After this twenty-one of us sat down at the Lord's-table. On Monday, the 8th, spoke to a brahmun, a shoodra, and six Musulmans at Bagdanga, and afterwards returned to Sahab-gunj. On Tuesday, the 9th, two Portuguese from Husnabad came to Jessore to ask charity; they came to my house and continued several hours conversing about the Christian religion; a Musulman and two Hindoos were present and heard the word with great attention. On Saturday, the 13th, spoke to three viragees, a woman, and two Musulmans in the street of Khoutolla, and on my way home conversed with three men. On Lord's-day, the 14th, my servants and two Musulmans attended public worship.

On the 3d of April, preached to about three or four hundred people at the Sahab-gunj market; and in the evening we held a church-meeting, when a Hindoo weaver, of the name of Sristee-Dhura, gave an account of his conversion, and was received for baptism. Nirmul and Soonahlee, who were proposed last month for baptism, were postponed for the present. On Lord's-day, the 4th, we went to the river side to baptize Sristee-Dhura, where a great concourse of Hindoos and Musulmans were assembled. I spoke to them for some time. In the evening seventeen of us partook of the Lord's-supper. On the morning of the 5th, we held a church-

meeting, and enquired into the state of the brethren and sisters; and in the evening had our usual prayer-meeting for the spread of the gospel. On Lord's-day morning, the 11th, my gardener, a chowkedar, and the Daroga of Sahab-gunj t'hana, attended public worship; after which I had some religious conversation with the Daroga. He said, that the Musulmans do not worship Mahomet, nor any other prophet or peer as a God, but only pay their respects to them as their master; for through them they learnt the way of salvation. On the 14th, went to the Mooralee Bazar and met some men who were buying rice. I began a conversation with them, when several others surrounded me; all of whom heard the word with great pleasure; on my return home talked to a brahmun and two shoodras. On the 15th, two respectable Musulmans called on me, and I had some talk with them; they seemed to be somewhat acquainted with the scriptures, and received a copy of the three gospels and a pamphlet in Persian. In the afternoon two Hindoos called; I read to them part of the 5th chapter of Matthew, and had some pleasing conversation with them; I gave them also some pamphlets. On the 21st, Shakur-mahumud and one of his friends called on me for religious conversation; they also attended the morning worship. Shakur-mahumud joined with us in singing the hymn, and stood up at the time of prayer. On Lord's-day morning, the 25th, I went to Bakuspola to the house of brother Frankrishna's relations, and found them all well. I had some very serious talk with a number of the villagers; after this preached to eight brethren and sisters, and two of the villagers who attended the meeting.

BENARES.

Journal of Mr. Smith, for March and April, 1819.

March 1, 1819. This morning a respectable Musulman invited me to his house: I went and found a good number of persons sitting together. The Musulman received me very kindly, and asked me the reason of distributing the scriptures. I told him, that it was the command of our Lord Jesus to preach the Gospel to all nations. "But this command was given before Mahomet," said the Musulman. I told him, "Heaven and earth shall pass away, but my words shall not pass away, saith the Lord Jesus." After some more conversation on the Gospel, the Musulman appeared much pleased,

and promised to call at my house to-morrow morning. 2nd. This morning the Musulman called agreeably to his promise, with all his attendants, and spent a good while reading the scripture, and conversing on the Gospel. He afterwards expressed a great wish for an Arabic Testament, which I gave him, with a Scripture Selection in Persian, which he thankfully accepted. 4th. Three persons called for the scriptures, to whom I gave a copy of Mark's Gospel in Hindoost'hanee, and two copies of the Scripture Selection in Persian: afterwards went out among the Hindoos with Ram-dasa, and spoke to a number of persons at Trilochun-ghat. At Nursing-ghat a brahmun was sitting and moving his beads, and many persons around him. I spoke to him respecting the love of Christ towards sinners, with which he appeared much affected, and said, "O sir, do take me with you, and instruct me more in the way of salvation; for I have not seen any way of salvation in the Hindoo religion." I told him, If you wish to follow me you may. Immediately the brahmun got up with his things, and followed me. The persons who surrounded him wondered, and said he was mad. 5th. Conversed with a brahmun in the presence of a crowd of people at Trilochun. From thence went to Prulad-ghat and spoke to many brahmuns. 6th. Several brahmuns called, to whom I read and expounded the scriptures, and gave them a copy of the Scripture Selection. 7th. Lord's-day. Preached at the Bengalee school. 8th. Addressed the word of life to a number of persons at Choukhumma, who appeared very attentive, and several persons promised to call. From the 9th to the 12th, at the Hoollee festival, the inhabitants were throwing red stuff on each other, in consequence of which I was not able to go out. 13th. Collected a large congregation at Trilochun, who listened to the Gospel with much attention. 20th. Spoke to a few people at Nursing-ghat. From thence went to Choukhumma and spoke to many. 21st. Lord's-day. Preached twice at the Bengalee school. On my return home two brahmuns called on me, and spent a good while conversing on religious subjects. 22nd. Spoke to many persons at Prulad-ghat; from thence went to Nursing-ghat; where a good number of persons assembled and heard the Gospel attentively. 27th. A brahmun called, who, after some conversation, promised to call again. 28th. Lord's-day. Preached at the Bengalee school. From thence walked about the town and addressed the word of life in several places to crowds of people, who listened without the least interruption.

April 1, 1819. Went to the fair in company with brother Ram-dasa, and Mr. Bowley, where we continued all day, conversing and giving books. Many persons heard the Gospel with much attention, and received the scriptures very thankfully, but some disputed. At eleven o'clock in the evening left Chunar and arrived at Benares by water on the 2d instant, and spoke to a few people by the river side. 3rd. Mr. and Mrs. R. (the school-master of Jayanarayuna's school,) called and spent the day with us, and a brahmun, with whom we had much conversation on religious subjects. 5th. Conversed with a good number of persons at Trilochun-ghat. 6th. Mr. A. favoured me with a horse to enable me to go to the fair at Chunar, which will take place on the 8th instant. 7th. Very early this morning left Benares, and reached Chunar at eleven o'clock. In the evening went out with Mr. B. and spoke to many people, who listened with much attention. 8th. This morning preached at Mr. B.'s. After worship went to the fair with brother Ram-dasa and Messrs. A. and B. As soon as we reached the fair, the Rev. Messrs. G. and H. joined us; we preached alternately to crowds of people, and gave away thirteen copies of Matthew's Gospel in Hindee, fourteen or fifteen copies of Hindee tracts, five copies of David's Psalms, seven copies of Hindoost'hanee Gospels, twelve copies of Persian Gospels, eight copies of Hindoost'hanee parables, eight copies of Persian selections, one copy of the Persian Testament, two copies of the Hindoost'hanee Testaments, and one copy of the Arabic Testament. We were much pleased to see the people listen to the Gospel without the least interruption. 9th. To-day left Chunar and reached Julal-poor; here I sat under the shade of a tree, and read and expounded a portion of Matthew's Gospel to about forty persons, who listened with much attention, and accepted a copy of Matthew's Gospel in Hindee with two Hindee tracts. From thence went to Bughaube and spoke to a number of attentive Hindoos, and on leaving them a tract, proceeded to another village named Mon-poor, where a crowd soon assembled and heard the word of life with much attention, and gladly accepted a copy of Matthew's Gospel in Hindee, with some tracts. From thence we went to Tekurree: in this village I found the two brahmuns who had given up their gods to me some months ago; they appeared very sorry at having left me, and promised to call again. 11th. Lord's-day. Preached at Mr. R.'s; after worship Mr. R. expressed a great wish to join the church by baptism. 12th. Two brahmuns

called and spent a good while hearing the Scriptures, at length they accepted a copy of Matthew's Gospel in Hindee. 14th. Two Musulmans called, who, after hearing the Scriptures, received a copy of the Persian Gospel. 15th. Went out with brother Ram-dasa and sat on the banks of the river at Trilochun-ghat : while reading the Scriptures, gradually a crowd of persons assembled and heard with much attention, and also received some Hindee tracts with pleasure. From thence went to Gow-ghat : here, on reading a Hindee tract, a number of persons surrounded me, and appeared very attentive ; after giving them some Hindee tracts returned home. A pundit called, with whom I had much conversation respecting the Gospel : I afterwards gave him a copy of Matthew's Gospel in Hindee. 20th. Went out and sat on the banks of the river ; here a rich Musulman took the Scriptures from me, and read a portion, with which he appeared much pleased, and promised to call to-morrow morning. 21st. This morning the rich Musulman called and spent a good while conversing on the Gospel : he afterwards asked me for a copy of the Persian Testament, which I gave him ; after receiving it he promised to call again.

ALLAHABAD.

Letter from Mr. Mackintosh to Dr. Marshman.

Allahabad, April 10, 1819.

DEAR BROTHER MARSHMAN,

I am happy to say that our meetings in the fort are much enlivened and increased by some brethren coming here from Dinapore belonging to the Artillery : they assemble in the fort now daily for prayer, and have a room devoted to the purpose. I carry on the meetings there, and preach occasionally in it in Hindoost'hanee to some natives, who regularly attend. I lately had a large audience of sipahees in it with two of their native officers, who heard attentively : the meeting room being near the prison guard, our singing draws these people into it. Seeta-ram returned with his wife after visiting his country and stopping a short time at Agra. I have employed him in distributing the reports of the Native Schools, and he has accompanied me about the neighbourhood to make known the riches of Christ to his countrymen ; he appears to be well-disposed. I think he is growing in grace, and in the knowledge of the saving truths of the Gospel ; he takes his turn with me to preach at the sipahee lines, and goes daily to the fort to teach some women, who are desirous of learning to read the

Hindee Testament, as also to teach brother C. of the artillery company. Indeed I was apprehensive of entirely losing him ; I hope the Lord has brought him back for his work here. I find it is necessary to have a native brother to assist us, especially on account of entertaining inquirers, for we could not accommodate them in the manner a native brother can ; our living and mode are so foreign to theirs, that at first they do not feel themselves so happy with us as with a native brother.

Since Seeta-ram is returned, I had for a few days three who stopped and attended worship with us ; but one of them being a timid viragee, made herself uneasy, and drew the other two away with herself. Brother S. has persuaded his mother to follow him from his country : she eats with her son and daughter-in-law, but she is not as yet well reconciled to our ways. During the month of March I distributed certain tracts at the fair, and two or three gospels at home. The native pilgrim I mentioned some time ago, who used to attend worship and had thrown off his idolatrous badges, has put them on again ; but he reads a Gospel which I have given him at an idolatrous place where a number of Hindoos resort to temples devoted to the Hindoo gods. On the 18th of March I was sent for by one Pereira, who was just departing this life, but before I could reach him he died. Doctor S. had noticed and afforded him both food and medicine, and had removed him to the sipahee lines near himself, about three miles from me. I had visited the deceased at different times during his illness : he at times acknowledged that his sins were known to God, and begged of me to visit him and read to him, which I accordingly did. As to any marks of true conversion I cannot be sure, for answers from him arose only from my questions : it is more encouraging to see people speak their own sentiments than to extort answers ; he had expressed his thanks to me at times for putting books into his hands, and said that this was the only means of enlightening his mind.

Remember us kindly with Christian love to the brethren and sisters, and also at the throne of grace in your applications.

I remain, &c.

J. MACKINTOSH.

MOORSBEDABAD.

Mr. Sutton's Journal.

(Concluded from Page 42.)

Dec. 30. To-day went across the river to Ely Gunge. First met a viragee, or re-

ignious mendicant, sitting down in a shop. I inquired of him how he expected to find *salvation*? He replied, his *Gooroos* or teacher knew; it was not necessary for him to know. While conversing, many collected, with whom we had much conversation concerning the true way which leads to eternal life. Afterwards proceeded farther in the village, when a shopman offered me a seat; upon which I again sat down, and conversed about him who came to be the light of the Gentiles. They would not take any tracts or copies of the scriptures.

January 4. A native family threw away cast, and voluntarily came out from their friends, and made a profession of the gospel. I expected this some time since, but did not press it, lest they should prove stumbling blocks to others.

Jan. 7. To-day another native came and wished to join us, professing to believe in Christ: I do not yet know his direct motives. In the evening was informed of another, who has assured the brethren he will come and inquire more particularly to-morrow. Things are at present very encouraging.

Jan. 8. My thoughts have been much on the obstacles which subsist against the spread of Christianity. They appear to be chiefly these: 1st. The great apathy of the people. 2d. Their want of Sabbaths. And, 3d, the difficulty of procuring a subsistence, and the derision they are exposed to after breaking their cast.

Jan. 11. The mother of one who lately threw off cast, came this morning, and wept bitterly, declaring that her son had banished all her kindred to hell, through breaking cast. The son did all that a son could do to comfort her, but would not relinquish his views of Christ. In the afternoon went near Lal Bang Market, and distributed some books.

Jan. 12. Engaged with my Hindoostanee Pundit. In the evening worshipped as usual in the Bengalee language.

Jan. 25. Left home early this morning for Daudpore. Arrived in the evening, and found all the friends well; had a pleasant prayer meeting on the occasion of my arrival.

Jan. 26. Conversed with several servants of Brother H. whom I have seen before, and who wish to be baptized. Inquired also of Brother H. concerning their walk and conversation. He speaks highly of them: their knowledge is but small, but Brother H. has paid much attention to their instruction, and will continue to devote the Sabbath to that object. They threw off their cast eight months since.

Jan. 27. Baptized this morning the persons I conversed with yesterday.

Their names are Luckmen, Lucksmen, Bollu, and a Mrs. Rose. I have never seen a more humble penitent than the latter. It is with difficulty she can speak of herself, or of the goodness of the Saviour, on account of her tears. After baptizing, I administered the Lord's supper to Brother and Sister Wympass, Brother H. and the rest of our brethren and sisters. It was a refreshing season.

DELHI.

Account of a Journey by Mr. Thompson from Delhi to Loodiana.

(Continued from Page 43.)

SUMHALKA; about sixty miles from Delhi.

A few miles from Soonput we saw about fifty deer crossing the plains; shortly afterwards we entered a jungle (not very thick) of Dhak trees, the leaves of which serve the Hindoos instead of Queen's-ware, china, and plate.

At Nerila we entered the Huriana district. This province is not peculiar either for its inhabitants, its language, or its productions, cattle excepted, which perhaps owe their superiority to the rich and abundant pasturage.

The inhabitants are Hindoos and Moosulmans, with Jat zumeendars;* indeed most, if not all the husbandmen are Jats, and some of them Moosulmans; who, however, are scarcely recognized by the more pharisaical sort, for solemnizing their marriages by brahmans, and for other compliances with Hindoo rites and ceremonies.

The Hindoos are the labouring and the most useful part of the population, and use the Kythee and Nagree characters; their language is plain Hindee. The Moosulmans possess lands, and excepting the poorer sort, are not ingenious and industrious like their Hindoo neighbours. Their reading is confined to the Koran in Arabic, and idle and loose romances in Persian; and their language is the Hindoost'hanee, with a great mixture of Persian and Arabic; but this may probably be affected upon occasions, for they understand the most unalloyed Hindee of the villagers.

The whole of this day has been very rainy, and we had to travel during a heavy shower. Shortly after the rain ceased we reached the little village of Sumhalka, where the superintendent of police came to pay his respects; and receive orders for accommodations, necessaries, &c.

* "Zumeendars;" land holders.

PANIPUT; nearly eighty miles from Delhi.

After passing about fourteen miles of jungle and waste lands, without seeing a single village on the road, we came to Paniput, a very large and ancient city, partly in ruins, but very populous: it has not, as far as I could see, one straw or tiled hut, but all the buildings are of brick, and the streets paved with the same.

When I had presented the two principal pundits with Sungskrita scriptures, and Hindee tracts, and the Cutwal, with the same in Persian, they sent such a rumour abroad, that multitudes of all ranks and casts flocked to my lodging, and finding me disposed to give books, importuned me to distribute by hundreds; but this I could not do on account of my scanty stock. I had not the most distant idea of the interior of the country being so full of lettered men, and so desirous of the scrip-

tures. To make up in some degree for the want of books I preached three times, and obtained the most satisfactory hearing. On my concluding, many Hindoos said, they desired to know more of the Saviour, desired to be saved by him, and to possess our scriptures. I could supply them but partially; they crowded about me. When the discourse was over, although night advanced, the listening multitudes seemed not in the least degree tired, but desired to hear more. I concluded by saying, This then is the Saviour, pray to him and take refuge in him: your nine incarnations having failed to accomplish your salvation, you look for the tenth: if salvation be what you seek, if the pardon of sin, sanctification of heart, and hope of heaven be your desire, mark the many proofs of Christ's divinity.

(To be continued.)

TO CORRESPONDENTS.

THE thanks of the Committee are presented to our kind friends at Deal, who have forwarded a box of books for the Missionaries; and to Mr. Blake, of Chapmanslade, for 22 Numbers of the Evangelical Magazine, &c. We beg to observe, that books intended for a warm climate should be bound, and in good condition.

The "Lincolnshire Drill Man" is informed, that his favour arrived in due course, covering a Donation of £1 for the Mission. He will find the last duly entered in the Report; and will, doubtless, be gratified to observe, in this Number, that his friendly wish was accomplished, in part, on the very day that it met the eye of the individual to whom his letter was addressed.

We are obliged to our friends at Burton-on-Trent for the remittance of Three Pounds by Mr. W. and regret that it should have been overlooked at the proper time.

Proposed Law

FOR

PROVIDING MEANS OF EDUCATION.

To the Editors of the Baptist Magazine.

THE COMMITTEE of "The Protestant Society for the Protection of Religious Liberty" cherished a hope that Mr. Brougham would not have reintroduced this Bill to Parliament, or would previously have consented to make many alterations, rendering it less objectionable to all classes of Dissenters from the Established Church. Those hopes they now fear will meet with disappointment; and they request that you will insert in your Publication an Abstract of the Bill, as circulated by Mr. Brougham, and the Resolutions, expressive of their sentiments thereon, adopted by the Committee in July last. THE COMMITTEE expect that your numerous readers may be thereby enabled to determine whether it is a measure which their real desire for the Education of the Poor—their attachment to liberal principles—and their love to religious freedom, will allow them to approve;—and will be better prepared to concur in such efforts as may be suggested, and they shall deem expedient, to prevent its success.

January 22, 1821.

ABSTRACT

OF

Mr. Brougham's First Education Bill.

It consists of three Branches.

- I. The manner of establishing schools.
- II. The manner of appointing, visiting, and removing the masters.
- III. The manner of admitting and instructing the scholars.

VOL. XIII.

I. ESTABLISHMENT AND ENDOWMENT OF SCHOOLS.

This Branch consists of three parts.

- i. The manner of moving the question of establishment.
- ii. The manner of trying the question.
- iii. The execution of the order made on the trial.

i. MOVING OF THE QUESTION.

A school or schools may be moved for in any ecclesiastical district, i. e. any pa-

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rish or chapelry, in two ways—by complaint or by application.

1. Complaint is where a school or schools are sought to be provided, there being either none, or no sufficient schools in the ecclesiastical district, or in the neighbouring districts. The complaint may be preferred by

a. The grand jury at quarter sessions, either complaining themselves, or adopting the complaint preferred to them by any householder.

b. The rector, vicar, or perpetual curate, residing and officiating; or the curate or other officiating minister of the parish or chapelry.

c. Two justices of the county or riding.

d. Five householders of the parish or chapelry.

2. Application is where any master or conductors of a subscription or other private school desire to have it become a parish school, and apply for this purpose upon terms. *This application must have the consent of the officiating minister, or two justices, or five householders.*

3. Both complaints and applications must be made after notice. If the grand jury make complaint at one sessions, it cannot be tried until the next. In all other cases four weeks' notice must be given in the parish church or chapel during divine service, and on the doors.

4. An estimate of the probable cost must accompany the complaint, and an estimate of the cost of any alterations required, must accompany the application. And notice must be served on all persons whose property may be affected by any order to be made.

5. Several parishes or chapelries may be joined in one complaint; and then the officiating minister of each must join, or three householders of each, or the grand jury of the county, or two justices, and with the same notices and estimates as before.

ii. TRIAL OF THE QUESTION.

Complaints and applications are to be tried by the Justices at Sessions.

1. Church or chapel wardens are to defend their parishes or chapelries, if they please, against any complaint or application, at the expense of the parishes or chapelries; and they may be required so to do by five householders with a week's notice.

2. Justices may order the costs of the proceedings to either party.

3. Justices may order schools not ex-

ceeding three in any parish or chapelry, or any number of the parishes or chapelries joined in any application, or afterwards in any such parish or chapelry as has been joined, but so that there never shall be more than three parish schools in any one parish or chapelry.

4. The master's salary is to be fixed in the order: not to exceed thirty pounds, nor be less than twenty, and not to be changed during the master's incumbency.

5. The order is to specify the cost of the building and garden, or to allow a yearly sum not more than eight nor less than four pounds in lieu of garden, where none can be provided.

6. The order of sessions to be final.

7. The Education Digest may be given in evidence, but not as conclusive evidence.

8. Repairs, if above ten pounds, are to be obtained on complaint by the master, or, if the master's place be vacant, by the same persons as those authorized to make complaints, and with the same notices and estimates.

iii. EXECUTION OF THE ORDER.

1. Justices are to issue their warrant upon any order made by them, directed to the officiating minister and parish officers.

2. The warrant is to be a sufficient authority to the receiver-general of the county or riding, to advance money for providing house and garden, or for paying persons making application, or for altering premises conveyed by them; and the receipt of the minister and parish officers, or persons making application, to be authority to the treasury to repay from the Consolidated Fund such sum, to the extent of two hundred pounds; the overplus, if any, to be borne by the county rates.

3. No person's buildings or land to be taken without notice a month before trial of the complaint; and if any such be taken, a jury from a neighbouring ecclesiastical district is to assess the value.

4. No parish officer is to be concerned in building, alterations, or repairs at all, under one hundred pounds penalty, nor in selling buildings or land for the use of a school, without an estimate of price fixed by the county surveyor.

5. Warrant of justices for the master's salary, or for repairs above ten pounds, or for money in lieu of garden, to be authority to the parish officers to levy the

sums therein directed half-yearly, in the same manner as poor rates, by a rate to be called the School rate.

6. Householders at a meeting, with one month's notice, and consent of the officiating minister or ministers, during a vacancy in the place of master, may, if three-fourths concur, increase the salary, by a sum not exceeding twenty pounds a year; absent proprietors of one hundred pounds a year and upwards, voting by agents authorized in writing: such additional salary to be levied as the other salary.

7. The schoolmaster is to have the freehold of the house and garden to all intents and purposes, except voting at elections of members of parliament.

8. Repairs, as far as ten pounds in two years, may be made by the parish officers, and paid by levy of school-rate on the parish as above.

II. APPOINTMENT, VISITATION, AND REMOVAL OF THE MASTER.

This Branch consists of three parts.

- i. Qualification of the master.
- ii. Election of the master.
- iii. Visitation of the school.

i. QUALIFICATION OF THE MASTER.

1. Certificate of the officiating minister and three householders of the parish where he last lived a year, or of the minister and two householders of each parish, if he lived in more than one, setting forth his character, and that he is a member of the established church.

2. Age not less than twenty-four, nor more than forty.*

3. Parish clerks eligible as schoolmasters.

4. Officiating minister not eligible.

5. Where the master is continued on application, the same certificates necessary.

ii. ELECTION OF THE MASTER.

1. Meeting of householders rated to the school-rate, and agents (authorized

in writing) of proprietors of one hundred pounds a year and upwards, to be called by one month's notice in church or chapel, during service, and on the doors, and to be holden in the school-house, for the purpose of choosing a master.

2. Senior parish officer to preside, and have a casting vote in case of equality of votes, to read the certificates and other testimonials, to determine all disputes as to the right of voting, to declare on whom the choice has fallen, and to report the same to the officiating minister.

3. Officiating minister to call the person chosen before him, and examine him and his certificates, and to notify his approbation or rejection to the parish officer: if he approve, the appointment to be complete; if he reject, a new election to be had as before.

4. Other acting parish officer to preside, and report in case of the senior's illness or necessary absence.

5. Where, on application, a school is put on the footing of a parish school, without any consideration for buildings and land belonging to it, or with a consideration below their value, the justices may appoint the former master, if duly qualified, and with the approbation of the resident officiating minister. All future vacancies to be filled up as hereinbefore stated.

iii. VISITATION OF THE SCHOOL.

1. Ordinary from time to time may visit all parish schools within his diocese, either

- a. By himself in person; or
- b. By the dean, within his deanery;

or

- c. By the archdeacon, within the diocese, or archdeaconry; or

- d. By the chancellor, within the diocese.

2. Visitor may remove the master.

3. Visitor may superannuate the master, after fifteen years' service, and order him a pension not exceeding two-thirds of his salary; such order being a sufficient warrant to the parish officers to levy the same half-yearly with the other school rates, and in like manner; and to proceed to a new election.

4. Appeal from the ordinary to the metropolitan: and from the dean, archdeacon, and chancellor, to the ordinary.*

* It is proposed to alter the age, and to give a power of choosing persons formerly schoolmasters, though not within the statutable age.

* It is proposed to give an appeal to the other metropolitan, in the case of schools within an archiepiscopal diocese.

5. *Ordinary to make yearly returns of the names of parish schoolmasters in his diocese, numbers of children attending, salaries, and emoluments, with remarks, as a part of the returns which he is required to make by 43 Geo. III. c. 84, and 57 Geo. III. c. 99.*

6. *Officiating minister may at all times enter the parish schools, and examine the master and scholars; and is required to answer questions touching the state thereof to the ordinary.*

III. ADMISSION AND TUITION OF THE SCHOLARS.

This Branch consists of two parts.

- i. The manner of admitting scholars.
- ii. The manner of treating them.

i. ADMISSION.

1. *The officiating minister, with the advice of the parish officers, as assessors, shall fix the rate of quarter pence, as often as the master's place is vacant; not lower than one penny per week, nor above four pence, and affix the same in the school-room.*

2. *Pauper children to pay one penny in all cases.*

3. *Officiating minister, with parish officers as assessors, to recommend any poor child whose parents (not receiving parish relief) cannot pay at all, to be admitted gratis.*

4. *No distinction whatever to be made by the master in his treatment of different classes of scholars.*

5. *Master; if called on to teach any children at extra hours, or extra things, may agree for the same with the parents.*

ii. TUITION.

1. *The officiating minister, on each vacancy of the master's place, is to fix the hours of teaching—not more than eight nor less than six hours a day—and the times of vacation not more than twice a year, and a fortnight each time, or a month if in one vacation; to affix the same in the school room.*

2. *The Holy Scriptures to be taught: the officiating minister, if he pleases, directing, from time to time, any passages he may think fit to be taught among others.*

3. *No other religious book whatever*

to be used or taught in lessons; no book without officiating minister's approbation; and no religious worship, except the Lord's Prayer, or other passages of Scripture.

4. *Church Catechism to be taught half of one day in the week; and, if the officiating minister thinks proper, at a school meeting on Sunday evening, not exceeding three hours.*

5. *No child to be punished, rebuked, admonished, or otherwise molested, for being absent with leave of its parents, guardians, or persons having care of it, at the times when the Church Catechism is taught.*

6. *Scholars to attend the parish church once every Sunday with the master, unless they attend with their parents or others having care of them; but no child to be punished, rebuked, admonished, or otherwise molested, for not so attending, if the parents or guardians shall signify a wish to that effect, and that the child attends some other place of christian worship.*

7. *Reading, writing, and arithmetic, to be the things taught in all parish schools.*

At a Special General Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held at Batson's Coffee House, Cornhill, on Tuesday, July 18, 1820, "To consider a Measure announced to Parliament, 'For the General Education of the Poor.'"

DAVID ALLAN, Esq. in the Chair.

It was unanimously Resolved,

1. That this Committee appointed to protect the Religious Liberty of Protestant Dissenters, believe that wisdom and freedom mutually promote individual and public happiness; and desire that all men should enjoy the benefits of an appropriate and religious education,—including instruction in reading, writing, and arithmetic.

2. That this Committee have observed with satisfaction not only the numerous educational Institutions, liberally endowed by our forefathers; but the general diffusion of elementary knowledge among their fellow countrymen; and the great modern increase of attention

to the Instruction of the Poor, manifested not only by poor parents—by Parochial Schools—by the National Society—by the British and Foreign School Institution—but especially by the establishment of Sunday Schools, which combine the great advantages of sufficient tuition with the due observance of the Sabbath day, and with moral and religious improvement.

3. That gratified by these observations—considering also the facilities to instruction afforded by the systems of Dr. Bell and Mr. Lancaster—anticipating that the benevolent zeal already manifested, and yet progressive, would continue to increase—concluding that as parents, themselves instructed, would become the instructors of their children, or desire their instruction, the progress of instruction would augment with every successive generation—and believing that spontaneous beneficence is more effective than extorted contributions, and that individual and cordial efforts, are more useful than prescribed and legislative systems, this Committee have cherished a hope that, without any extraneous interposition or parliamentary enactments, every benefit that the love of freedom, patriotism, philanthropy, and religion could desire as to General Education would be eventually, speedily, and happily obtained.

4. That this Committee—representing a large portion of the population of England and Wales, from whom many civil rights are yet withheld on account of their religious opinions, and who are yet subject to exclusion from offices, and to tests which they deem obnoxious and disgraceful—must deplore any measures that may increase the degradation they desire to terminate, and augment the powers and abuses of a system which they conscientiously disapprove.

5. That this Committee have therefore perused, with regret, some Charges and Discourses of Dignitaries of the Established Church, declaring that the General Education of the Poor would be connected with the Established Church, and that the Parochial Clergy would be invested with additional powers, to superintend that education, and to render it subservient to the increase of the members of that Establishment.

6. That such regret is augmented by the proposition of a Measure to Parliament, realizing all the apprehensions excited in their minds, and proposing to establish Parochial Schools at a great immediate national expense, and at considerable and permanent local charges:—and so connected with the Established

Church, as to the veto in the appointment of Schoolmasters,—as to the qualification of those persons,—as to the visitatorial powers of the Clergy and Superior Officers of the Church,—and as to the compulsory contributions of Dissenters towards such Establishments, as must increase the powers of the Church, at the expense of Dissenters of every denomination, in a manner which not only the friends to Religious Freedom, but even the advocates of an imperfect Toleration, must condemn.

7. That to this Committee the details of the Measure appear equally objectionable with the principle of the union of such Parochial Schools with the Established Church:—and they cannot doubt that the Bill, if passed into a Law, will produce parochial litigations, local feuds, expensive contests, and sectarian and party disputes, that would agitate every district of the country, and occasion additional animosities and disunion—when the public interests and private prosperity especially require candour, conciliation, and unanimity among wise and good men.

8. That this Committee, from their observations and inquiries, believe that the information on which the necessity for the Measure has been founded, is imperfect; that Education is more generally diffused than the Proposer of this novel plan is aware; that the Measure is as unnecessary as objectionable,—and that it is especially ill-timed, at an era when unprecedented private exertions are made to diminish the existence and evils of Ignorance—and when public burdens and parochial taxation are already greatly oppressive.

9. That this Committee therefore experience not astonishment but pleasure at the disapprobation which the project has already excited, and perceive with satisfaction, that, not only in the Metropolis, but in every part of the Country, such disapprobation exists:—and that not only the Dissenters and Methodists connected with this Society, but the Wesleyan Methodists, Quakers, Jews, Catholics, and Religionists of every Sect, as well as many pious and liberal Members of the Established Church, who disapprove of many parts of the plan, concur in their disinclination to this well-intended but injurious design.

10. That acting however, on the principles by which they have invariably regulated their conduct, this Committee will seek rather to allay than to inflame that general discontent; and as the Bill is postponed until another Session, and may never be revived, or if revived,

may be much modified and less exceptionable, they will, from respect to the benevolent motives and laborious exertions of the Proposer of the Measure, and from a desire to prevent agitation and alarm, abstain from all public opposition to the Bill, until it shall be again submitted to the consideration of Parliament.

11. That, to tranquillize the anxious solicitude of their numerous and inquiring Members, the Secretaries transmit a short Letter to each of the Periodical Publications circulating among Protestant Dissenters, informing their friends of their attention to the subject—apprizing them of the delay that must now occur in its progress, and that will supersede the necessity for general and immediate exertions;—and assuring them, that if the measure should be again attempted, they will give them timely notice of the attempt, and invite or accept their universal co-operation to prevent its success.

12. That aware that such re-introduction and such success, must principally depend on the sentiments that may be formed of this Measure by His Majesty's Government—and rendered confident of their liberal principles, by past attentions and frequent experience—and especially encouraged by the particular and recent pledge of the King, that the Toleration should be preserved inviolate, this Committee think it respectful to apprise His Majesty's Government without delay of their Resolutions; and that the Secretaries be therefore directed to transmit them to the Right Honourable The Earl of Liverpool, and to request an interview with him, previous to the next Session of Parliament, whenever he shall have considered the subject, and his convenience will permit.

13. That the Secretaries also transmit copies of these Resolutions to His R. H. The Duke of Sussex—The Right Honourable Lord Holland—Sir James Mackintosh, and Mr. Alderman Wood, the late Chairmen to their Annual Meetings, and also to the Secretaries to the Deputies for defending the Civil Rights of Dissenters, and of The British and Foreign School Society—To the Committee for protecting the privileges of The Wesleyan Methodists—and to the Gentlemen who watch over the interests of the Society of Quakers, that they may understand the sentiments of this Committee, and the conduct they have determined to adopt.

14. That this Meeting, specially convened by their Honorary Secretaries, to consider a Measure vitally important to

their Constituents, express their Thanks to them for their attention to the Subject—and for their meritorious exertions.

DAVID ALLAN, Chairman.

General Meeting of Protestant Dissenting Ministers in London and Westminster.

A MEETING of the General Body of Protestant Dissenting Ministers of the Three Denominations in London and Westminster, was held at the Library in Red Cross Street, on Wednesday, January 24, to consider what steps should be taken respecting the proposed Bill of Mr. Brougham's, when a unanimous feeling of disapprobation of its enactments was decidedly expressed; and a resolution formed to use all the means in their power to prevent its being adopted.

The Secretary, the Rev. Dr. Morgan, reported that he had received a letter from Coggeshall, informing him that the Associated Independent Ministers in the county of Essex, at a meeting held at Dunmow, July 10, 1820, adopted some strong and well-expressed resolutions respecting Mr. Brougham's Bill, expressive of their opinion of its obnoxious clauses, and of their readiness to co-operate with the different bodies of Dissenters in London, in opposing that measure.

We understand that a well-written pamphlet, for the purpose of showing the injurious operation of Mr. Brougham's Bill, will be published in a few days, by Arch, of Cornhill.

Irish National Society for Promoting the Education of the Poor.

At a General Meeting of the Roman Catholic Clergy of Dublin, convened by order of the Most Rev. Doctor Troy, and held in the Chapel-House of St. Michael and St. John, on Wednesday, January 10, 1821.

The Most Rev. Dr. Troy in the Chair,

Mr. L'Estrange made his Report, and read the following Plan of an Institution for promoting the Education of the Poor in Ireland:—

No. 1. The name of the Institution shall be, "*The Irish National Society for promoting the Education of the Poor.*"

No. 2. The object of the Society is to diffuse, throughout this country, a well-ordered System of Education for the Poor, which shall combine economy of time and money, and bestow due attention on cleanliness and discipline, and, above all things, promote christian charity and benevolence.

No. 3. The leading principle by which this Society shall be guided, is to afford the same facilities for Education to all classes of professing christians, without any attempt to interfere with the peculiar religious opinions of any, or to countenance proselytism.

No. 4. That this leading principle shall be adhered to with perfect fidelity; and for the purpose of preventing any violation of this principle, it is a fundamental law of this Institution, that it shall be, at all times, competent for any five Members of the Society, upon request in writing, to obtain a Committee to inquire and report whether this, our leading principle, has been in any respect violated, and to suggest the best means to prevent future violation.

No. 5. That, with a view to attain the objects of this Society, it proposes, so soon as adequate funds can be collected, to use the following means:—It will establish and maintain a Model School, on an extensive scale, in the Metropolis, which shall at the same time exemplify the System of Education recommended by the Society, and serve as a Seminary for the instruction of persons to act as teachers; it will also assist in procuring properly qualified school-masters, and will provide suitable books, stationery, and other articles necessary for Schools, at reduced prices.

No. 6. As it is conceived that Schools best adapted to the wants and circumstances of Ireland are those in which the appointment of Governors, Teachers, and Scholars, shall be uninfluenced by religious distinctions, from which all books of religious controversy shall be excluded, and in which catechistical and religious instruction shall not be given to any denomination of christians, except by persons of their own persuasion, separately and apart from all others, and in which the morals of the pupils and instructors shall be anxiously attended to, and the most strenuous efforts made to promote mutual cordiality and affection, and reciprocal confidence, between all classes and persuasions; where habits of decency and cleanliness shall be considered indispensable; where reading, writing, and arithmetic, shall be taught in a cheap and expeditious manner, and in which good order

and regular discipline shall be duly enforced, the funds of the Institution shall be devoted to the support of such schools alone; but the Society is willing to communicate information, and afford such assistance as shall not diminish its resources, to any seminary for the instruction of the poor.

Providential Preservation

EARLY on the morning of Tuesday, January 2, 1821, some men belonging to Sheriff-hill Colliery, Northumberland, were waiting the arrival of the gin-horse to go down into the pit. Owing to the cleaning of the boiler, the regular engine rope was not in a working state at the moment; but about 20 fathoms of it, with the chain, were hanging into the shaft. One of the men, John Wilson, having, in the dark, gone incautiously too near the bridge, fell in. Repeated cries from within the shaft at last roused the attention of the other men, who, on repairing to the spot with a light, were told by him that he had fallen into the pit, and was then hanging by the rope. As soon as the alarm would allow them to take measures for his preservation, they proceeded to adjust the gin-rope—a work that occupied not less than 15 minutes, from their having to discharge it on one pulley and place it on another. After having fixed on a corf, one of them wished to descend into it to his assistance; but this Wilson forbade them to do. The corf was now let down gently till it came under his feet: he then freed himself from the engine rope, and being seated in the corf, was drawn slowly to bank in a state of indescribable trepidation. He was able, however, with the assistance of another man, to walk upwards of a mile to his own house, on entering which, he threw himself upon his knees, and poured out his fervent thanks to God for his deliverance; no sooner was this done than, overpowered by the dreadful conflict of his feelings, he fainted. Some time elapsed before he recovered tolerable composure; and even still, when the subject is recurred to, his agitation is extreme. Being questioned minutely, he said he had gone to the brink of the shaft to ascertain whether his comrade was calling upon him from below, and being deceived by a glimmering of light through the crevice in the lattice partition, his feet slipped. He was conscious at the moment he dropped in, but has no recollection whatever how or when he caught hold of the engine

rope. The first thing he was sensible of was the rope sliding on his breast, and next its stripping his left hand, which he held mainly on, as well as with his legs and feet. He had in his right hand a small stick, of which he kept firm possession all the time, and brought it up with him. There was a chasm of 450 feet perpendicular depth yawning beneath.

Utility of Tent Village Preaching.

Letter from an Itinerant of the Surry Mission Society, to a Minister in London.

YOUR TENT has fully verified your opinion of its utility, as a mode of accommodating a village congregation previous to the erection of a place of worship. Since you kindly lent it to me in the summer of 1819, I have availed myself of the opportunity of employing it in some of the villages of Surry, and in several it has proved a comfortable tabernacle, filled, I trust, as of old, in the wilderness, with the glory of the Lord. Like that it is easily erected, and easily removed. The last village in which it has been pitched, is the centre of a dreary region of British heathenism. Here the preaching of the gospel was common in the street; and soon afterwards this moveable temple was reared. A young man (formerly very profligate,) to whom the word, seems to have been blessed, with his father, took the charge of it, and without any trouble to myself or others who have laboured there, we have found it prepared every sabbath, for nearly half a year. Here upwards of *three hundred* peasants of all ages, from the children with ruddy faces, to the decrepid leaning upon their sticks, farmers, ploughmen, &c. have listened to these tidings of mercy, which were to them a new sound.* The judgment-day will reveal those things of which we cannot now be positive; but we have reason to believe that sons and daughters have been born unto God. We have been favoured to behold the sabbath-breaker revere that holy day, the drunkard become sober, and the adulterer break his sinful connexions. In that neighbourhood the Lord has been pleased so to bless the labours connected with those above alluded to, that one place of worship has been already fitted up; in another village, one

* This tent, when fixed, forms a room 34 feet long, by 27 feet wide. With the poles, &c. it is 380lb. weight; and it cost only thirty guineas.

is expected to be erected; and in that where the tent was fixed, the people having raised part, and friends having come forward to assist, a commodious chapel would be commenced immediately, did not the season of the year prevent. I am sure, Sir, that it will afford you pleasure to reflect, that you have so largely contributed to these things; and I doubt not that if the plan were adopted of employing tents in itinerant labours, they being on many accounts so far preferable to rooms, it would be found by many, who are glad to preach Christ in highways and hedges, a privilege to have such a comfortable shelter. I have been often reminded, while preaching in it during heat and storms, of Him who is "a shadow from the heat, and a covert from the tempest."

Yours affectionately, J. R. G.
Cobham, Dec. 1. 1820.

Loss of the Abeona Transport.

THIS vessel destined to convey free settlers to the Cape of Good Hope, took fire at sea on the 25th of December, 1820, through the first mate taking his candle from his lanthorn to see something he was looking for more clearly. The distress which prevailed on board was indescribable. Only forty-nine persons, by taking to the small boats, were saved, and these, as if by miracle, out of one hundred and sixty-one; the whole number besides perished.

One of the survivors says, "A few minutes after I quitted the wreck, the main and mizen masts fell; the flames rapidly advancing forwards, drove numbers of the poor wretches on the bowsprit, where it was our hard lot to behold them frantic, without being able to lend them any assistance, *You may judge how the boats were crammed, when husbands who had wives and children still clinging to the wreck, exclaimed against more being received.*"—*Times* of Jan. 17, 1821.

CAUTION.

A person named BENNETT, six feet three inches high, with very red hair, assuming the character of a Baptist minister, has been collecting for the Baptist Meeting-house at Bishop's Stortford. He has been within the last few weeks at Colnbrook for that purpose, where he was suspected. This method is taken to put our friends upon their guard against a very wicked man, and a vile impostor.